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THE

METHODIST EPISCOPAL CHURCHES

OF

NORWICH, CONN.

BY

REV. EDGAR F. CLARK, A. M.

NORWICH:
1867.

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Rev. D. N. Bentley

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Mrs. D. N. Bentley

CONTENTS.

	PAGE
PREFACE	III
INTRODUCTION	1
METHODISM ORGANIZED	13
HISTORY OF NORWICH NORTH CHURCH	22
HISTORY OF M. E. CHURCH ON WHARF-BRIDGE	53
HISTORY OF SACHEM STREET CHURCH	61
HISTORY OF MAIN STREET CHURCH	89
HISTORY OF GREENVILLE M. E. CHURCH	144
HISTORY OF THE FREE CHURCH	152
CONCLUSION	203
APPENDIX A	215
APPENDIX B	233
APPENDIX C	248

PREFACE.

THIS Work is not committed to the press with the expectation of reaping a literary or pecuniary harvest. Written under the pressure of ministerial duties, it is designed to save from oblivion the early history of Methodism in this city, and transcribe from the few remaining pillars of the churches, the inscriptions which otherwise will soon be irrecoverable. We desire hereby to return our hearty acknowledgments to all who have assisted, by pen or information, in the success of the undertaking, and especially to Rev. and Mrs. David N. Bentley, by whose munificence and aid the publication of the work has been indemnified. Children of a generation long since past, may their exodus to God be as glorious as their lives have been devoted. To the Methodists of Norwich, on earth and in heaven, is the Work affectionately dedicated by the

AUTHOR.

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CHAPTER I.

INTRODUCTION.

THE Centenary Year of American Methodism is replete with grateful memories. The web of time-honored associations has been strengthened and extended, until there is not a city, scarcely a town, within the United States, which is not vocal with the voices of the Past, calling her children to visit the tomb of the Fathers of transatlantic Arminianism, and borrow thence the treasures that shall adorn and bless the Future.

The Norwich of to-day is under imperial obligations to her Puritanic founders and ancestors, for a high moral and religious cultus. That her former pastors were possessed of talent and influence, is sufficiently evinced by their prolonged pastorships, which find few parallels in New England, and reflect the highest credit on both preacher and people. The Church of Dr. Arms, in this, as well as many other respects, is "sui generis," and presents a proud instance of elective conservation amid the growing and capricious fickleness of the times.

Yet it can hardly be denied that the introduction of other evangelical churches has been productive of signal advantage, not only to their respective

communicants, but also to the faith and worshiping practice of the original denomination. The character of the preaching has undergone great changes for the better, which is not more true of this city than of others. The sermons of early times were marked by sincerity, unequivocal exposition of doctrine, and reverence for divine autocracy. But the following may indicate a distinctive which formerly discounted the motive effects of the discourses of the Sanctuary.

It is taken from the Weekly Register of this city, Dec. 25, 1792, entitled, "A Hint to the Clergy," and is signed by "Religious Enquirer." The writer says: "Having observed the advantages the community derive from the preaching and pious examples of the clergy, in producing good neighbors, good subjects to government, and industrious people, I have a high estimation for them. Yet there is one thing of more importance to individuals than any thing else, which, as far as my knowledge extends among the clergy, seems much overlooked by them; whether it is from the nature of the subject being entirely unintelligible, or from their amazing neglect, is to me unknown. This, however, is the fact, that the road to the celestial mansion is very obscurely pointed out by them. It is not uncommon for the same preacher, and in the same sermon, to tell the audience they must do, and they cannot do; that they must go to God for salvation, and they cannot; that it is in the power

of all mankind to be saved if they would, and if they are not all saved it is their own fault, and yet that no one not elected can be saved, and a few only are of the elect.

"How these seeming contradictions are reconcilable, is to me unknown. Perhaps some gentleman of the clergy will undertake to reconcile them and make the matter plain to every understanding. If they cannot, perhaps they will either deny the fact or confess they have undertaken to explain what is equally unintelligible to all.

"These propositions are certainly true: either all mankind can be saved, or they cannot; either there are certain conditions, on which salvation is offered to all mankind, that are in their power to comply with, or there are not. If the Saviour has purchased unconditional salvation for all mankind, or only a part, then whatever use a man may make of his agency, it will not alter the matter, and he is saved or damned according to the sovereign will of Omnipotence. If this be the case, tell us plainly that a man's conduct in this world can have no effect on his happiness or misery in a state of future existence. 'Deny not fact for fear of consequences,' 'Do not evil that good may come.' But if, on the other hand, there are certain conditions, on which salvation depends, that are in the power of all to comply with, let them be clearly and plainly pointed out; for, if the conditions are inexplicable, or are such as we are incapable of complying with, the *conse-*

quences are the same as unconditional salvation or damnation. *Were the conditions on which salvation is offered to mankind explicitly pointed out, the preacher would have little more to do than to enforce the motives to compliance. Was this once completely explained, theology would be reduced to simplicity*, and I should learn with facility what a few, if any, have ever heard in this life."

The above quotation hints at a feature of the then current preaching, which has disappeared none too soon from its *prominence*, to be succeeded by more of the practical and experimental.

To say that this reticence or "change of base" has wholly resulted from Methodism, is an assumption too erroneous to command attention. To suggest that she has administered a prominent instrumentality toward this status, few will be disposed to deny. Methodism in its inceptive history scarcely deserves the significancy of "sect." That which stamped it, was not schism, nor doctrine, but *activity in religious action, and deep spiritual experience.* It is well known to history that the great Revival, called "Wesleyan," in deference to its most illustrious promoter, was not denominational in design; nor, in fact, until after a period of several years. Nonconformist and Churchman, Arminian and Calvinist, labored as coadjutors in that great awakening. To-day, when the Calvinist Methodists of Wales are mentioned, the modern discrepancy is irreconcilable only to such as are not conversant

with the progress of the movement in that country. Congregationalism in this republic owes much of her modern life and growth to the impetus received from that morning, but Calvinistic star of Methodism, Whitefield, whose funeral sermon was preached by Wesley. Such of the early converts as were not Arminian in doctrine, fell to the regular churches, for the most part, while the Arminian converts of England and America, composing, in a brief period, the strength of the reformers, grew at length into a separate organization, whose influence has been felt throughout the world; modifying theology, influencing experience, and vitalizing the energies of Anglican and American Protestantism. Norwich would have been a glaring exception to the general rule, had she remained unaffected, amid the surrounding modulations. A glance at the past and present suffices to convince the most skeptical, that stagnation in doctrine, or in doctrinal presentation, can never stigmatize the "Rose of New England." During the late revival of this city, what Arminian could ask for more; what Calvinist for less? It is no common glory for Puritanism to boast that her tenets are *practically* relieved of their former repugnance to action and reason. And may not the hope be cherished that the day is nearing, when, *practically and cordially*, the evangelical churches shall be a unit in bringing the world to Christ, and paving the way for the kingdom of God?

CHAPTER II.

INTRODUCTION OF METHODISM.

COMMENCING in New York, the Methodism of America spread over the Middle, and penetrated the Southern States, before it had obtained in New England.

The first Methodist preachers in this section were Revs. Cornelius Cook and William Black. The former is known to have preached at Norwalk, of this State, in 1787. Methodism was "held forth" in Sharon, Ct., the same year, where a society was formed the year following.* In 1789, a new

* See Connecticut Historical Collections, p. 493. If this society was regularly organized, it must have preceded that formed at Stratfield, Sept. 26, 1789, which is reported to have been the first society formed in Connecticut. Is it not probable the discrepancy may be reconciled by supposing the society did not continue long, in the same way as the "first" society was said to have been formed at Boston in Aug., 1792, although Rev. William Boardman, one of the first Methodist preachers who came to this country, "preached and formed a small society in 1771"? Or is the term "Society" used in different senses, since the "Conn. Historical Collections" records, notwithstanding its assertion respecting Sharon, that "the first Methodist society in New England was formed by the Rev. Jesse Lee, Sept. 26, 1789," at Stratfield? (See p. 413.) Rev. Aaron Hunt affirms that a small class at Stamford, Ct., synchronizes with that at Sharon.

Rev. Cornelius Cook commenced itinerating in 1787. He died suddenly of the yellow fever at New York City, in 1789. Rev.

circuit, the first in New England, was established in this State, called at first "Stamford," afterward "Reading." To this circuit, Revs. Jesse Lee and Andrew Van Nostrand were appointed, but the latter never traveled upon the circuit. The former entered upon his duties June 17, 1789, at Norwalk, upon which date he preached "the first" Methodist sermon in that place, by an appointed ministry. So great was the prejudice, that not even a house could be procured!! "Every person was afraid to give liberty." Accordingly, going

William Black is recorded to have preached in Boston, Oct., 1784, but the light esteem in which Methodists were held influenced most of the converts to seek communion in other denominations. His labors in this State are little known.

The following are the dates of the first Methodist sermons preached at various towns within this State, by the regular ministry:

Norwalk	June 17th,	1789.
New Haven	" 21st,	"
New London	Sept. 2d,	"
Middletown	Dec. 7th,	"
Hartford	" 9th.	"
Tolland	April 2d,	1790.
East Windsor	" 3d,	"
Windsor	" 7th,	"
Suffield	" 9th,	"
Granby	" 11th,	"
Endfield	" 22d,	"
Wintonbury	" 29th,	"
Windham	June 24th,	"

Wintonbury was formerly a parish in Windsor, but has now substituted the name of Bloomfield.

into the street, he sang, prayed, and "preached to a decent congregation." This new circuit comprised Norwalk, Fairfield, Stratford, Milford, New Haven, Derby, Newtown, Reading, Danbury, and Canaan, with intermediate places. It is recorded that "many people flocked to hear the Word, and sometimes they *felt* it; but men and women were so fond of disputation about peculiar sentiments, that they seldom left the place after preaching without having some dispute with the preacher."

The *first Methodist Meeting-house* in New England was built near the upper edge of Stratfield (Easton, Ct.), 1797, and was long known by the name of "Lee's Chapel."* According to Dr. Heman Bangs, "Mr. Lee said one day to the congregation after preaching, that if they had a meeting-house, they should have Sunday preaching. They took the hint. One gave timber; some took oxen and drew it to the spot; some went to scoring, and some to hewing the timber, and they framed, raised, and finished it about in the same way without much concert or plan."

The *first Society* that was ever formed upon *this circuit* was at Stratfield, Sept. 26, 1789. Stratfield is now known as Bridgeport, and was formerly a parish in Stratford. Here, Mr. Lee

* The first Methodist meeting-house in Rhode Island was erected at Warren, 1794; in Massachusetts, at Lynn, 1791, dedicated in less than ten weeks from the day the foundation was laid; in Maine, at Readfield, 1794.

states, "a kind of class-meeting" was held, which paved the way for the organization of a class on the following day. The Society was composed of three women, Misses Ruth Hall, Mary Hall, sisters, and Ruth Wells. They all continued faithful until death, and their last moments were characterized by peace or triumph.

The *second Class* was formed at Reading, Dec. 28th, of the same year, consisting of one man, Mr. Aaron Sandford, and one woman, Mrs. Hawley, his wife's mother. This was, however, a notable class, for in a short time, the first man, his brother, and a lawyer, Samuel S. Smith, became ministers.

Thus the tireless and undaunted Lee pursued his labors among a people who seemed to have entertained little friendly feeling for the tenets of Methodism. His first appearance in Norwich was the result of events which demand our attention.

While he was journeying through the eastern part of Connecticut, he preached at Tolland, where Mrs. Thankful Pierce, of Norwich, was paying a visit to some friends. The advent of Mr. Lee appears to have caused a general sensation among the inhabitants of that place, and, as large numbers went to hear him, drawn most likely by curiosity, she accompanied her friends to learn something about the "New Sect," having never heard of the name "Methodist." She was much affected by the spirit and doctrine of the preacher, and invited him to Norwich. Accepting the invitation, he

came and preached in her house the *first Methodist sermon, June* 25, 1790. *That house in which the discourse was presented, and in which the first Methodist preacher was entertained, by the first convert to Methodism, is still situated on West Main Street, directly opposite the residence of Rev. D. N. Bentley.* On the following day, Mr. Lee preached in the "Old Academy," which was situated at the foot of Bean Hill, at the instance of Capt. James Hyde. It is not apparent nor probable that he met with very great encouragement, for these first Arminian sermons were followed by an interval of over two years before regular preaching was established by the Methodists. It is, however, reasonable to suppose that the views of Mr. Lee had awakened attention, and elicited a desire on the part of some to hear a further exposition of his novel tenets.

On Feb. 27, 1790, Mr. Lee was joined by Revs. Jacob Brush, George Roberts and Daniel Smith, the two latter of whom were young preachers. They met him at a quarterly meeting at Dantown, a place situated between New York and Connecticut. Their advent was a source of great joy to Jesse Lee, who describes the services of the next Sabbath in the following graphic language. He says: "On Sunday, preaching was in a new, unfinished dwelling-house. In the time of preaching, the Lord visited the people in mercy, and a great cry was raised among them, such as was not

common in that part of the world. The people were alarmed; some ran out of the house; others, that were above in the loft, ran to the end of the house and jumped out on the ground. In the midst of all the confusion, the Christians were exceedingly happy."

In the Conference of 1790, three circuits were "taken in" within the territory of Connecticut. The New Haven Circuit was formed in March, and "extended along the post-road from Milford to Hartford." About the same time Litchfield Circuit was formed, which comprised "the northwest part of the State." Hartford Circuit, which comprised "both sides of Connecticut River," was formed late in the spring. The name of Stamford or Reading Circuit appears to have been substituted by Fairfield. Of the three ministers mentioned above, Revs. Daniel Smith and Geo. Roberts remained with Mr. Lee, who was made Elder, and Rev. J. Brush was appointed in October of that year to New Rochelle Circuit. He was moreover reinforced by Rev. John Bloodgood, appointed to Fairfield Circuit; John Lee, to New Haven Circuit, and Nathaniel B. Mills to Hartford Circuit.

It should be remembered that the territory of the circuits was subject to great variation, and oft embraced what was without the State, a fact to be premised from the tireless and energetic character of the pioneer itinerants of the New World. The Hartford Circuit in 1790 included Wilbraham, Mass.

On the other hand, circuits whose names were taken from adjoining States extended into our own. The Granville *Circuit*, of Mass., in 1798, included a portion of Connecticut and was "200 miles in circumference!"

CHAPTER III.

METHODISM ORGANIZED.

THE Conference appointments in Connecticut for 1791 were as follows, Jesse Lee being *Elder:*

Litchfield Circuit.....Matthias Swain, James Covel.
Fairfield " .....Nathaniel B. Mills, Aaron Hunt.
Middlefields " .....John Allen, Geo. Roberts.
Hartford " .....Lemuel Smith, and Menzies Rainor.

The appointments for 1792 were:

Fairfield Circuit .....Joshua Taylor, Smith Weeks.
Litchfield " .....Philip Wager, James Coleman.
Middle-Town " .....Richard Swain, Aaron Hunt.
Hartford " ....Hope Hull, Geo. Roberts, F. Aldridge.

Rev. Jacob Brush was *Elder*, in place of Rev. Jesse Lee, whose "star" continually ascended northward, until it shone amid the forests of Maine.

The New London Circuit was first recorded in a Conference, held at Tolland, Connecticut, August 11, 1793. The Conference was composed of "ten or twelve members," and is believed to have been the first in the State (although an appointment was made for 1791), and were nearly all "entertained at Mr. Howard's hospitable mansion." Bishop Asbury preached from 2 Tim. ii. 24–26; and having concluded the business departed on the *same* day. In the early part of the year, the circuit had been formed, but this Conference recognized the circuit,

and designated for its ministry, Revs. George Roberts, Richard Swain, and Fredus Aldridge. The distance around the circuit was three hundred miles.

Rev. Jesse Lee seems to have been particularly interested in New London Circuit, especially in New London. He says of the last named place: "It was upwards of five years, from the time of the Society's being formed in New London, until they built a meeting-house to assemble in. Their meeting-house was raised on the 20th day of July, 1798, and the dedication sermon was preached in it two days after the frame was raised, *i. e.*, on Sunday, the 22d of July, in the afternoon."

In 1796, a small class was formed in Norwich North, comprising some of the best inhabitants of the town. Among its earliest members we find the names of Captain James Hyde, father of the late Rev. Edward Hyde, Solomon Williams, Richard Lamb, "Father Lathrop," Mrs. Carew, and her amiable daughter Sarah, Mrs. Lamb, and Miss Sarah Clement, of precious memory. There being no class at the Landing, Mrs. Thankful Pierce also united with this class.

Previous to this time, it is probable the converts were known as Methodists, but this date constitutes the *epoch* of their organization in this city.

Norwich North M. E. Church is, therefore, the parent of all the M. E. Churches in the city, and around her history, much of which is hermetically

sealed from the inspection of to-day, clings the ivy of affection and gratitude, which centenary hands are proud to weave into garlands for those who long ago have joined the Church triumphant.

The introduction of Methodism into portions of this State will serve to indicate the difficulties which were encountered nearly everywhere, and which relieve Norwich from the charge of extraordinary opposition to the "new sect" in its early history.

The first sermon preached by Jesse Lee in New England, was at Norwalk, June 17, 1789, and bears the following record:

"At four o'clock I arrived at Norwalk, and went to a Mr. Rogers, where one of our friends had asked liberty for me to preach. When I came, Mrs. R. told me her husband was from home, and was not willing for me to preach in his house. I told her we would hold meetings in the road, rather than give any uneasiness. We proposed speaking in an old house which stood just by, but she was not willing. I then spoke to an old lady about preaching in her orchard, but she would not consent, and said we would tread the grass down. The other friend gave notice to some of the people. They soon began to collect, some went to the road, where we had an *apple-tree to shade us.* When the woman saw that I was determined to preach, she said I might preach in the old house, but I told her I thought it would be better to remain where we were. So I began on the side of the road, with

about twenty hearers. After singing and praying, I preached on JOHN iii. 7: Ye must be born again. I felt happy that we were favored with so comfortable a place! * * Who knows but I shall yet have a place in this town where I may lay my head?"

Of Wapping, Conn., where he preached, Aug. 26, 1794, he says: "I was happy to have an opportunity of retreating a little into much-loved solitude at Capt. S—'s, a man of good sense and great kindness. I had some enlargement on Is. lv. 6–9, and was enabled to speak with power and demonstration. I preached at T. S—'s barn: my spirits were sunk at the wickedness of the people of this place. My subject was Is. lxiv. 1–7. Oh what mountains are in the way! Idolatry, superstition, prejudice of education, infidelity, riches, honors, and the pleasures of the world. * * Oh! how might men address their own souls; as, Oh! my soul, hast thou had conviction, penitence, faith, regeneration? Art thou ready to enter the unseen, unknown state of happiness and stand before God? Or wilt thou be content to make thy bed in hell?"

As an instance to show how theological differences operated to destroy unity, Farmington, Conn., furnishes illustration. Rev. Jesse Lee visited this town, March 15, 1789, and was entertained with dinner by a Mr. W—. He says: "We had been there but a little time when the old man began to talk about principles, and the old lady to prepare

dinner. We continued the discourse till we had dined. When the old man found out that we believed that a person might fall from grace and be lost, he discovered a good deal of anger, and said, if David had died in the act of adultery, and Peter while swearing, they would have been saved! 'Then,' said I, 'after a man is converted he is obliged to be saved, he can't help it.' 'Yes,' says he, 'he is obliged to be saved whether he will or not, for it is impossible for him to help it.' He said he would as soon hear us curse God at once, as to hear us say that God would give his love to a person and then take it away. I told him God would never take it away, but we might cast it away. Seeing he was much ruffled in his temper, I thought it best to be moving, so we asked him the way to Mr. Coles' [Cowles (?)], but he would not tell us, for he said Mr. Coles would not like his sending such men to his house. However, we got directions from his wife, and then set out."

This should not be taken as exponential of the whole town, for Rev. Freeborn Garrettson, preaching here June 27, 1790, records: "I preached in Farmington to about three hundred people, and had great freedom in showing that Christ tasted death for every man, and that, as the way was open, if they did not repent, they would justly be damned. There are a few precious souls here who cleave to our doctrine and have united to our Society." A little after he added: "Thursday I preached with

freedom at Farmington, and on Tuesday morning I gave an exhortation on the subject of Baptism; baptized fourteen adults and children. We had a sweet time."

Rev. Francis Asbury, the "Apostle of American Methodism," reports a "gracious shower at the Quarterly Meeting" held at West Farmington, July 20, 1791.

The obstacle to be encountered in the primitive itinerancy can hardly be realized at this distant day. The current theology was strongly intrenched, and prescribed Church and State. The itinerants were denounced in pulpit and parlor both on account of doctrine and style. Such was the poverty of the young church, that, at first, a married minister was hardly found, for the reason that a sufficient support could not be obtained. Most of the pioneers therefore located early in life and began secular pursuits for domestic maintenance.

Rev. George Roberts, "during the whole period of his labors in New England, never received over $40 per annum, from any source, circuits and conference dividends together. He never had more than one suit of clothes at once," and was accustomed to mend "his garments with his own hands, in the woods or behind a rock." Yet this servant of God was characterized by dignity, a noble person, powerful persuasion, and systematic sermons, and would have been an ornament to the clergy of any age or church. Their triumphant death attested

the sincerity and glory of their sacrifices and the divine favor, while they fell as

"The corn in its fullness, and sear in its leaf."

Rev. Jesse Lee, who first preached in this city, was born in Prince George County, Virginia, 1758. Early taught moral and religious duties, his mind became deeply impressed, and after much mental suffering, prompted especially by the conversion of his parents, he was converted in youth, under the ministry of Rev. Mr. Jarret, a clergyman of the Protestant Episcopal Church. When sixteen years of age, in 1774, he united with the Methodists, and soon after, removing to North Carolina, became a class leader; then an exhorter, and afterward local preacher. Attending a conference in 1782, he was induced to enter upon itinerant service, and started to form a new circuit in the South. After continuing his labors there for awhile, his mind was providentially led toward New England, a desire which he never abandoned, till it was realized in 1789. He entered all alone this great field, to become, under God, the Founder of New England Methodism. Hopeful under difficulties, systematic in labor, zealous for souls, persuasive in utterance, devoted to his work, he evinced great symmetry of character and was worthy to introduce the denomination which now rises up to bless him.

Rev. George Roberts was one of the first ministers appointed to New London Circuit, in 1793.

In person he was large; in manner, dignified and cheerful; in elocution, impressive; capable of wit and satire; contented with little; deeply laborious and highly successful.

Rev. Richard Swain, who was associated with the former, was characterized by mental activity, brilliant conversational powers, and willingness to work amid primitive discouragements.

Rev. Zadock Priest died early in the ministry from hemorrhage of the lungs, superinduced, it is believed, by the extraordinary privations and labors of the times. Few appear to have won a deeper friendship in so limited a period, which is evidenced by the fact that a Christian brother desired to be buried beside him, "that he might sleep with him in death." He fell in the 27th year of his age, in a "Methodist hotel," to which he had been invited, and though the workman in those days oft gained early

"The bright coast,
He fell as the martyr, he died at his post."

The name of Rev. Enoch Mudge was hallowed in the hearts of those who listened to his preaching in different parts of the States. He was the first Methodist preacher born in New England. Impressive in mien, urbane in manners, varied in pulpit illustration, exceedingly amiable in disposition, he filled life's cup in usefulness, successful, beloved, and honored.

Barkhamstead, of this State, has the honor of the birthplace of Rev. Timothy Merritt, whose influence was weighty and extensive. Consecration, argumentation, benevolence, laboriousness, simplicity, and a tireless ardor, characterized that man of God, who lies deeply embalmed in the love of a church which he so signally honored during a long life.

The positions held by Rev. Shadrach Bostwick, in the ministry, evince the respect and ability with which he was blessed. For intellect, piety, and manners, he was reckoned among the great of the early itinerants, and his labors are fully recorded in the "Lamb's Book of Life."

Thus have we briefly sketched a few of the primitive preachers of Norwich. They were a noble company of men, and in their starlit thrones to-day, their honor is brighter than Napoleon's, while they share the joy of their Lord.

CHAPTER IV.

HISTORY OF NORWICH NORTH CHURCH.

It has been stated that a class was formed at Bean Hill, in 1796. The Society here formed never lost its organization, though experiencing great changes. They were accustomed to meet for public worship in the "Old Academy," at the foot of the hill, a large double building, the upper part of which was divided by swinging partitions which might be raised and fastened above. The lower rooms were separated by an entrance, from which stairs led the way into the upper rooms. This *anogeon*, or "upper chamber," was their meeting-house for many years. One part of it was seated with desks on an inclined floor, while the other contained a large stage, together with some rough seats. In winter the partitions were closed, and in summer they were raised, to unite the rooms. Social meetings were often held during the week at the residence of some member, where often

> "Heaven comes down our souls to greet,
> While glory crowns the Mercy-seat."

In numbers they have never excelled, but their religious position among the Methodist churches

of this city merits the interest and sympathy which they will ever share.

Among the early members, Capt. James Hyde held a leading influence. Dr. Fisk says of him: "He was a man of piety and one among the first members of the Methodist Episcopal Church in Norwich, Conn., and subsequently a local preacher." His wife "was a devout member of the Congregational Church, in which communion she lived and died." He was beloved and respected for his piety and moral integrity, carrying his religion with him into secular pursuits. From his meat-cart he was prepared to ascend the pulpit acceptably, or kneel in his white frock with the sick and the dying. One of the Abrahamic trials of his life was the relinquishment of his son, Rev. Edward Hyde, to the itinerancy, a son whom he had designated to be the prop of his old age.

The Sabbath previous to the departure of young Edward, the father preached in reference to the matter, under deep emotion, which was fully warranted, for ere the son returned he had slept the last sleep, leaning upon his God. He died April 9, 1809, aged 57 years.

Mr. Solomon Williams holds estimable rank among the pioneers of Norwich Methodism. Like Capt. Hyde, he was many years a class-leader; industrious, consistent, and beloved. Not far from 1823 he assisted in revolutionizing the "Old Academy," removing the stage, rough seats, desks, in-

clined floor, and partitions, erecting a pulpit on the centre of the back side, and a flight of stairs in front on the outside. The class-meetings were long held at his house, and he often conducted social meetings in the absence of the circuit preacher. His service on earth ended Sept. 1, 1837, at the age of 81. His wife, also an honored member, had deceased Sept. 13, 1825, aged 49 years. Without attempting to exhaust the catalogue of the early members, we must not omit to mention the names of Capt. Richard Lamb, who began celestial life Nov. 28, 1809, of 65 years; Mr. Jeremiah Griffing, deceasing March 12, 1825; Mr. David Gillson, Aug. 19, 1817, who, while walking in usual health, suddenly dropped dead.

Associated with these men, were a number of "honorable women," who rendered no inconsiderable service in the progress of Methodism. In fact, woman was the means of its introduction into the city, and her love for the institution has ever been signal and practical. Among the most distinguished was Miss Sarah Clement,* who taught

* Miss Clement was the daughter of Deacon Clement, whose residence was situated on Washington Street, next beyond that of the late John Breed, Esq. He was possessed of a high Christian reputation. The following is related. A man by the name of Mr. Abel Wing was accustomed to bring water for washing. One morning, approaching the house in the performance of his accustomed work, he found Mr. Clement engaged in prayer, and listening, he heard him pray that the devil might "take wings [Wing] and fly away." Not gathering the import of these words, and be-

for many years a private school of small children. Wishing to obtain a letter of dismissal from Rev. Mr. King's church, he replied, that he would give her any amount of recommendation, but, from his appreciation of her, declined giving a demit, thus making it necessary for her to enter the M. E. Church by the door of "probation." She resided a long time with her sister, Mrs. Capt. Richard Lamb, who was among the most devoted of that day. They have been honored by the appellation of "*prominent exhorters.*" The former passed to the "Church triumphant," Sept. 1, 1832, aged 75 years: the latter, Feb. 6, 1832, of 80 years. In life, they were useful, beloved and pious; in death, they were not long separated.

Miss Sarah Carew and her mother were held in high estimation; and Miss Sarah Caswell, whose death occurred April 30, 1851.

But the most notable woman of the early church was Mrs. Thankful Pierce. By her influence, as previously stated, Methodism was first preached in this city, by Rev. Jesse Lee. Her

coming ruffled, he went to a Mr. Oliver Arnold, a noted and poetic wit, and related his version of the petition, and asked him to compose an impromptu stanza upon it. Whereupon he extemporized:

"Deacon Clement, he did pray
The devil to take Wing and fly away.
The devil, I think he ain't half fair,
He don't regard the deacon's prayer."

tombstone was inscribed with the following: "*In memory of Mrs. Thankful Pierce, relict of Capt. Moses Pierce, who died Feb.* 3, 1821, *aged* 92. *She was a mother in Israel, and the first member of the Methodist Episcopal Church in this city, who, like Lydia, first heard the preachers, and then received them into her house.*" She was ever a power in the church for good, gathering about her a circle of devoted women, who were styled "The Holy Band." There was something so indescribably interesting and lovely in her spirit and appearance, that she won the esteem of all who knew her. She was afflicted for many years with feeble eyesight, and finally was almost totally blind. Relinquishing housekeeping, she resided with her amiable daughter, Mrs. Gilbert, who partook of the maternal disposition. Still she maintained a faithful attendance on the means of grace, regardless of distance. When the meetings were held at the "Old Masonic Hall," she was accustomed to occupy a large-armed chair, near the pulpit or desk, where she feasted on the words of life. Ever cheerful amid discouragements, she was a lamp in darkness, as the following incident will illustrate. In a season of spiritual reverses, when some had moved away and others backslidden, the preacher came and found no preaching place, nor provision for himself or horse, and standing with the class-paper in his hand, he asked her, "Shall I transfer your name to the Up-Town Class?" Cast-

ing her sightless eyes toward him, she replied: "Rejoice not against me, O mine enemy; when I fall, I shall arise." She inherited a vigorous constitution, generally enjoying good health. All she seemed to require was an arm to guide her in the way, and that was never wanting, for such was the attachment, that her friends and acquaintances of all ages, particularly her grandchildren, vied with each other who should enjoy the privilege of leading that saintly mother to the place of worship. Her last sickness was short, and her translation glorious. On the evening of Feb. 2d, word was dispatched to Rev. David N. Bentley, of this city, by her kind-hearted grandson, Mr. N. Gilbert, that she was failing, would probably not survive till morning, and wished him to repair to her death-room without delay. Hurriedly dressing himself, he proceeded to her residence, when he was met at the door by Capt. Gilbert, her son-in-law, who said, "I am glad you have come. Mother has been inquiring after you all night, and, from the way she spoke of you to 'come and help her die,' we think she may be a little out." On his entering her chamber and being announced, she reached her death-cold hands toward him, which he, clasping, said, "How do you do, Mamma Pierce?" To this she rejoined, "O, bless the Lord, I'm waiting to go! My blessed Saviour has sent his heavenly chariot for me! And I've been *waiting* all night for you to come and help me die!! O, kneel right down

here, and pray the Lord to release me *now* and let me go to my long-wished-for Home, to my Father's House above!!" Immediately dropping upon their knees, and engaging in prayer,

> "The opening heavens around them shone
> With beams of sacred bliss."

While the prayer was being offered, she clapped her hands, saying, "Glory! Glory to God!—I'm going!—Farewell!—Glory! I'm going—farewell! —farewell!" Rising up from prayer, behold, the mortal struggle had ceased. The accents of that last farewell were hushed in the stillness of death. The soul had entered the long-sought rest, and the venerable tabernacle, which had withstood the storms of ninety-two winters, was now forsaken of its almost centennial occupant. Peace to her ashes! her eyes with trans-sepulchral clearness, forsooth, may betimes fill with the welfare of the churches she so tenderly loved, but her spirit must be ever welcoming us to the "chariot" that bore her so triumphantly to the Home of the soul.

It is probable a few persons were converted at Bean Hill in 1794 and '95, as, in 1796, a "respectable" church was said to be located at the "Academy." Some are known to have been added in 1796 and '97. Although 1798 witnessed little increase, the members became much established, and a larger number were converted in the following year. The closing year of the eighteenth century

was remarkable in Norwich Methodism. The Second Quarterly Conference for the circuit was held at Norwich North, and was a wonderful meeting for those times. Persons came from distant parts of the circuit, women coming nearly thirty miles on horseback, in the plain attire and dress which distinguished the Methodist sisterhood of that day. Such was the power of conviction attending the Word, that two ladies, attempting to leave the room, dropped suddenly to the floor, as if struck with death.* During the year, two local preachers, Revs. Wm. Gurley and John Beatty, assisted the circuit preachers, and were of great help to the young church. The former took a prominent part in the insurrection of Ireland, 1798, when, after undergoing multiplied dangers, his life being attempted, he removed to Liverpool, whence he emigrated in the fall of 1801 to the United States, and settled in this city, where he remained about ten years. His son has since published his memoirs, in which his life appears *in extenso*. Many a *bon mot* is told concerning his preaching. It is related that on one occasion, in prayer, having referred to a promise of Scripture, he continued,—"And now, good Lord, we put Thee up to it." When asked at one time where he was going, he replied, "Down to Poquetonock, to give the devil a kick." His son, Rev. L. B. Gurley, in his Memoirs has inserted a tradition which is proof that

* See Appendix B.

he could enjoy as well as occasion witticism. Parson Strong had a shoemaker in his parish, who, though he seldom or never attended his church, was assessed five dollars. As delinquent in payment as in attendance, he was at length waited on by the parson, who, not willing to collect by law until he had asked it, concluded to make a pastoral visit, and modestly present his claim. The shoemaker heard the demand with well-feigned surprise, exclaiming, "Why, Sir, I never heard you preach in my life." "That is not my fault,"replied his Reverence; my church was open to you, and you could have heard if you chose." "True," replied the now hopeful disciple, "I did not think of that. Well, parson, I will call to-morrow and settle all demands." "O, very well, Sir. Good afternoon, Sir," replied the minister, and bowing politely, left the shop. True to his promise, the parson was pleased to see the shoemaker at his hall door. "I have come to settle with you parson," said he. "O, very well; no hurry; sit down." A glass of wine was offered and accepted, after which the visitor took from under his arm his account-book, saying, "Well, parson, we will now compare accounts." The parson looked a little confused, but replied, "I think you have nothing charged to me." "O, yes," said he, "here is a charge of five dollars for a pair of boots." "Boots! boots!" said the astonished parson, "surely there must be some mistake; certainly, I never was in your shop till yesterday in

my life." "True enough; but, sure, that was not my fault, my shop was open to you, as well as your church to me. The accounts, you see, exactly balance; and of course you will be satisfied." So saying, he made a low bow, and, bidding the astonished parson "good evening," retired.

This year Methodism was established in the city, and the returns from the classes for Conference showed about seventy members at Norwich North.

During the five years following, little more was effected than to retain the former numbers. The deaths, transfers, and apostasies, were about balanced by the number of conversions each year. The reprehensible conduct of the ministry of 1804 was a serious discount on the success and courage of the members.

A revival commenced in Norwich while the Conference was holding its session, in 1803, at which Rev. Edward Hyde was converted, with others who have remained faithful to the end. The history of several succeeding years was marked by little that was striking and much that was excellent both in the ministry and laity; the former, generally beloved and useful; the latter, persistent, active, and pious. If that period is stamped with little that is extraordinary, it is stigmatized with little that is culpable. Professors pursued with an even tenor their lifeward journey, and Arminian views per-

meated the community as a silent but potent leaven.*

The name of the Church Society, as appears in the minutes, was first called "Norwich;" in 1834, "Norwich North," which appellation it has very generally retained. In local conversation, it is often called "Bean Hill," from its locality."*

The characteristics of the sermons and clergy have been highly varied. Some were argumentative, as Nichols and Jocelyn; others doctrinal, like Branch; some eloquent in language, as McLane and Coate; others simple in diction, like Dane; a part highly urbane—Marsh and Stewart; others, disciplinarian, as Vannest; many young, like Ruter, Norris, B. Sabin and McKee; a portion impassioned in utterance, as Ostrander and Blake. Rev. Lewis Bates was a good preacher, especially given to illustration. So great was his propensity to this, that some of the older ministers thought he merited a public caution from the Bishop. Accordingly, when his name was called in the examination of character, he was told by the Bishop that he ought to be very careful not to lower the dignity of the sacred office of the ministry by introducing any commonplace story, tending to degrade the Holy Scriptures, or the pulpit. Brother Bates stood calmly and heard the Bishop through, when he admitted the propriety of the Bishop's admonition, and said it reminded him of a "*circumstance*," which he began

* For Preachers and Accessions, see Appendices A and C.

to relate, when the gravity of the Conference was entirely unsettled by a general laugh, Bishop and all.

A few early references to Norwich were made in the journals of the pioneers. Rev. Jesse Lee preached at the Landing in a private house to a large company, on or about Sept. 15, 1794. Concerning the occasion, he says, "Glory be to God, glory be to God forever. My soul was lost in wonder, love, and praise. The people seemed, by their looks, as if they were willing to receive the truth, and turn to God."

Bishop Asbury preached in the "Old Academy," Monday, eight o'clock, A. M., July 20, 1795, having come hither from New London Conference on the same day. He also attended a "Quarterly Meeting," held in the same place, Sept. 17, of the next year. He spoke from 1 Pet. iv. 14:

"If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified."

The Sabbath following was a great day for Zion, and the Love Feast, commencing at eight o'clock in the morning, was especially memorable. The Bishop records: "It was a sweet, refreshing time; several talked very feelingly, among whom were some aged people; many praised God for the instrumentality of the Methodists in their salvation. * * Two or three aged women spoke as on the borders of Eternity, and within sight of glory." He

preached at the close of the Love Feast upon Rom. viii. 6–8, on which he says, "Serious impressions appeared to be made on the minds of some of the audience." Asbury and Lee visited Norwich, July 23, 1798, and after they had both given exhortations, there was "a speaking and living time among the brethren and sisters."

During the pastorship of Rev. Caleb D. Rogers and Leonard Griffing, the church planned the erection of a sanctuary, which was dedicated in the summer of 1831, by an able sermon from Rev. Fitch Reed, of the New York Conference.

Prominent in the movement was Erastus Wentworth, Esq., father of Dr. Wentworth, who was, and still continues to be, a liberal communicant of the Congregationalists. At a meeting of Messrs. Joshua Maples, Aaron Armstrong, Joseph T. Manning and others, prominent members of a subsequent date, he was invited to join their Conference in this matter, and, with Mr. Griffing, was appointed to circulate a subscription. The two first named headed it each with one hundred dollars, and the requisite sum of a thousand dollars was indemnified. It is highly gratifying, as it is due, to say that the respective denominations of the city, generally, contributed toward the new church. He was also appointed first on the Building Committee, and watched with a highly commendable interest the young enterprise. He was requested to sell the slips at the close of the dedicatory service, and re-

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plied, "I will do any thing but preach the dedication sermon." He appears to have been a signal help in the choral services of that occasion, on which he played the bass viol. A revival soon followed, when his honored son became a subject of divine grace, and richly rewarded his religious catholicity. The Church has ever been blessed with devoted men and women, who, loving its doctrines and discipline, have sought and enjoyed the life and power of Godliness. They have been celebrated at times for their singing, and some of the earliest members sang impressively in the spirit, to wit, Rev. Amaziah Fullmore, Mr. David Gillson, and Mrs. Capt. Richard Lamb; and, combined with spirituality, formed no common attraction in the early means of grace. Among its laity, at the present time, Mr. Erin Gifford, a class-leader, sustains an enviable character. He joined the M. E. Church in 1829, and has ever sustained a high reputation for moral integrity, conscientiousness, sincerity, fidelity, and a perennial piety. Mr. George Case, for Christian benevolence and beneficence, has few compeers in any church of the land, and, with all the members of his estimable family, is a religious power which may God long conserve to the cause that honors him as it is honored by him. Messrs. William T. Case and Thomas M. Frazier contribute liberally to the interests of the Society, and with others, whose names are in the Book of Life, merit much more than our limits will allow.

This church has given to the Methodist ministry some of its best and illustrious members.

Rev. John Whear was born in Cornwall, England, Dec. 7, 1835. Of pious parentage, he was early the subject of religious influences, and at the age of thirteen gave his heart to God. He was intended for mercantile pursuits, but, convinced that he ought to preach, he studied theology, first under Rev. H. W. Holland, and afterward under Rev. James Emory. In 1851, he became an exhorter, and afterward local preacher among the Wesleyan Methodists of his native country. Preferring the M. E. Church of America, as a field of labor, he emigrated, and landed at New York, March 12, 1857. During the winter of that year he assisted Rev. George W. Brewster, of the Main Street Church of this city. The ensuing spring he was ordained Deacon by Bishop Scott, and appointed to Norwich North, where he labored with acceptability. The following year he was stationed at Lebanon, but a chronic disease disabled him from the work he so dearly loved. Though unfitted for duty in the active ministry, he resides at the home of his father-in-law, Mr. Erin Gifford, where faithful and loving hands bestow merited kindness and attention. He is a marked instance of a mysterious Providence, Whose plans "are a great deep," and "Whose thoughts are not as our thoughts."

Bro. Whear was a minister of much promise, deeply devoted to his work, and possessed of ardent

piety. His joy will ever be in knowing that *they* SERVE *God who* WAIT *cheerfully upon Him, according to His wisdom.* In his uniformly patient cheerfulness under protracted suffering, he has furnished a bright illustration of the gospel he preached.

Rev. Edward Hyde, of blessed memory, the son of Capt. James Hyde, was born March 31, 1786. When eight years of age, he suffered a severe attack of the *scarlatina anginosa*, from which he barely recovered to find his vocal powers permanently impaired. At seventeen, he obtained divine remission and commenced his ministerial life Feb., 1809, and in March entered the Ashburnham Circuit. At the next Conference, which was held in Monmouth, Me., he joined the itinerancy, and was appointed successively to the following circuits and stations: 1809, Poplin and Salem, N. H.; 1810, Readfield, Me.; 1811, Scituate; 1812, Martha's Vineyard; 1813, Tolland; 1814, Somerset, Bristol, and Rhode Island; 1815, Warwick; 1816, Pomfret; 1817, Ashburnham; 1818, '19, New London; 1820, '21, Wellfleet; 1822, '23, '24, '25, Presiding Elder over Boston District; 1826, '27, '28, '29, Presiding Elder over New London District; 1830, Presiding Elder over Boston District. In 1831 he was stationed on Wilbraham Circuit, and was made steward of the Wesleyan Academy, where he remained until his death, March 16, 1832. It is impossible to do justice in few words to this servant of God and the Church. He was beloved in every

relation of life, and whether as son, consort, brother, friend or minister, he won great affection and respect. Deeply devoted to his vocation, meek in his carriage among his friends, dignified in manners, and highly successful in his ministry, the name of Rev. Edward Hyde is as "ointment poured forth." His last days were peculiarly triumphant, as he often broke out in joyful ecstasy over the goodness of God, in the *atonement* and his nearing, many-mansioned Home. His dying utterances were: "*The chariot is come*"—"*Don't you see them?*"—"*Glory to God! Hallelujah!!*"

His only surviving child is the wife of Rev. C. K. True, D. D., now of Boston, a woman whose virtues, among a highly interesting family, evince the character of paternal inheritance.

Dr. Fisk, who delivered his funeral sermon, says of him: "He was a man of one work—he labored solely for God and for the Church. From this he could not be diverted, either by the hope of worldly gain or worldly applause; nor yet, what must have been to him a still greater sacrifice, by a desire of social relaxation and domestic enjoyment.* * From the time he commenced his labors until his last sickness, he never lost an appointment in consequence of ill health, and he rarely complained of fatigue." He rests:

> "Asleep in Jesus! blessed sleep,
> From which none ever wake to weep."

Rev. Erastus Wentworth is of Puritan descent.

William Wentworth followed the "Pilgrims" to New England in 1628, and, with others, laid the foundations of New Hampshire, where he died at advanced age, in 1697. He had nine sons, progenitors of Benning and John, royal governors of New Hampshire, as well as of all the name in America. The late Mrs. Sigourney was descended from his son Paul; "Long John," member of Congress for Illinois, from his son Ezekiel; Dr. Wentworth from his son John. James, born 1721, great grandson of William and great-grandfather of the subject of our present sketch, settled in Norwich the middle of the last century, where were born Lemuel, his grandfather, in 1752, and Erastus, his father, in 1788. He was born in Stonington, at the house of his maternal grandfather, August 8, 1813, and removed to Norwich the following year, where all his early years were spent. Those years were the last of the olden time, the last of knee-breeches and cocked hats, sloops, stage coaches, spinning-wheels, small fortunes; pride in economy, religious observance of Thanksgiving, and stated lessons in the Assembly of Divines' Catechism.

Nature, men, books, society, these are the great sources of first ideas, these lie at the foundation of fortune, character, and life. Norwich scenery is proverbially picturesque, rarely beautiful, never sublime. Nature wears a rugged aspect in granitic regions and primitive formations. The soil is hard, strikingly like the grimmer features of Puri-

tan character. Morals, religion, school and family government, fifty years ago, were Scotch in precision and sternness. The schoolmaster was an absolute, often cruel tyrant, the father of a family an unapproachable autocrat, the "minister" held in reverence, bordering on dread. Youth stood in wholesome fear of the rod, the "tithing man," the sheriff, constable, and "squire."

Books were few, carpets scarce, pianos rare, cooking stoves and a thousand modern conveniences and luxuries unknown. Boys, inclined to read, had to "borrow" books; a favorite volume circulated from house to house till it was thumbed into illegibleness. In those times, if the whole Bean Hill neighborhood had been laid under contribution, it would hardly have furnished books enough to form a modern private library. Robinson Crusoe, Arabian Nights, fairy tales, and the feeble romances of the last century preceded Sunday-school literature and the circulating library. New publications did not then find instant way to the center-tables of wealth and fashion. Magazines were occasional, dailies, monthlies, and quarterlies unknown.

The curriculum of the common school was reading, writing, spelling, arithmetic, geography, and grammar. Murray's English Grammar was put into the hands of Erastus while yet in the "woman's school." His daily progress could be marked by the dog-eared and worn-out leaves. This cruel custom of compelling children to study grammar, a

branch fit only for adult years, and mature minds, is still absurdly adhered to in all our schools. Private schools furnished lessons in Algebra, Geometry, Latin and Greek, composition and declamation. The natural sciences were unknown.

Religious instruction consisted in a Saturday recital of the Assembly's Catechism, from which it was much easier to learn the picture couplets :

> "In Adam's fall,
> We sinned all,"

than the answers to the dry questions, "What is man's chief end!" Added to this were public services at the "meeting-house" on Sunday, with short sermons from Dr. Strong, and a thinly attended week-evening lecture or conference at the "Court House."

Erastus's first religious impressions, like those of Luther, were caused by a startling providence. In 1823, a schoolmate dropped dead at his feet, which set him to thinking and praying. The same year the old academy at Bean Hill, hitherto furnished only in loose planks, laid on piles of blocks, was permanently and conveniently seated, and supplied with pulpit and altar. A "revival" followed, and a dozen boys from ten to fourteen years old fell into the current, and kept up juvenile prayer meetings from house to house for a number of weeks. Infant piety was not much encouraged in those days, except by a few good old ladies; the affair was looked coldly

upon by the major part, and one by one the boys "backslid." Erastus counted himself a "backslider," and, out of a sense of shame, went as little as possible to Methodist meetings for the next six years. He belonged "down town," went there to Sunday-school, sang in the choir, loved the organ, and only attended at the "old school-house" on warm afternoons, or excessively cold Sundays, or to hear a new preacher or enjoy the lively singing of a quarterly meeting.

He was converted in 1831, at eighteen, joined the Methodist Society at Bean Hill in September or October of that year. The winter following, as well as the two preceding, was spent in teaching. In the spring of 1832, Rev. Peter Sabin wanted to give him an exhorter's license, which he declined, saying, "I must go to school first and get some education." "Education," replied his minister, "you have more education than most of our preachers now. Jacob Abbott preached six years, and accomplished a wonderful work, and then went to glory. If he had gone to college, all this would have been lost to the Church and the world." This was a poser, but young Wentworth reflected, "I am no Jacob Abbott," and in May, 1832, entered Cazenovia Seminary, and in 1834 Wesleyan University, where he graduated in 1837, and followed the way Providence pointed out, which was for nearly twenty years teaching in Methodist Institutions.

This was a severe field of labor. The more open

and active labors of pioneer itinerants were full of startling incident, as romantic often as romance itself. The history of the pioneer teachers of Methodism, their labors, sacrifices, and privations, has never been written. Everybody knows how our academies and colleges struggled into existence, but few know the sacrifices and toils of the men who made them. Professor Wentworth's first field, Gouverneur Seminary, was a hard one. The old academy burned down, and was only rebuilt by immense labor and sacrifice. The inhabitants of the region were poor, with but little money at command, and their farms largely mortgaged to mercenary dealers. Tuition rates were cheap, and mostly paid in produce. As an instance of the straits to which the faculty were often driven, it is related that on one occasion, at the close of the term, four of the teachers sat down to divide among them its cash proceeds, thirty dollars, in the ratio of the greatest necessity, and this too when the Institution was indebted to them for frightful arrearages of salary.

Poultney, his second field, entered in 1841, was better, pecuniarily—the teachers were paid, but the farm and buildings were thatched with mortgages to satisfy current claims, and finally sold at fearful sacrifice. In 1846, by advice of a physician, he sought a milder climate for a consumptive companion. The trustees of McKendree College, Southern Illinois, had just advertised for men who were willing to undertake its professorships at ordinary

Methodist preachers' salaries, raised by the voluntary contributions of the people of the Illinois Conference. Their appeal met with a host of responses, and four were selected out of scores that offered. Professor Wentworth, of Poultney, was elected President of the Institution. A former President of the College advised him to "take out a good library," and devote the time spent in the West to study; the advice was good, but impracticable. The work of teaching, preaching, lecturing, traveling, begging, and editing, left little leisure for books. The Illinois Conference, preachers and people, responded nobly to the efforts of the faculty, and a good work was done by many generous hearts and willing hands.

In 1850, President Wentworth was called to the Professorship of Natural Science in Dickinson College, Pennsylvania. The same year, Alleghany College conferred upon him, unsolicited, the degree of Doctor of Divinity. In the West, with less than four hundred dollars a year, he had saved money; here, with a salary of a thousand, he found himself in debt five hundred dollars at the end of the year. With the exception of a single season of severe affliction in the loss of his wife and infant son, the years spent in Carlisle were years of social comfort and steady mental improvement. Sundays and vacations, in common with the other clerical members of the faculty, he made frequent excursions to Harrisburgh, Philadelphia, Trenton, Baltimore, and Washington, and all the adjacent regions, lecturing,

preaching, and representing the interests of education and religion.

In 1854, some of his friends proposed that he go to our Chinese Mission. The proposition grew out of a conversation with Rev. George Loomis, seamen's ex-chaplain at Canton, in which Dr. Wentworth expressed a willingness to serve the Seamen's Friend Society, as chaplain, for five years, if his services were desired. "Why not go to our own mission in Foochou, if willing to go abroad at all?" suggested President Loomis. "Willing, but too old," replied Professor Wentworth; "none but young men can acquire a strange language, particularly one so difficult as the Chinese." The missionary secretary made the same objection. It is valid, but was overruled in this instance, and in January, 1855, he left the pulpit in New York for China, *via* the Cape of Good Hope, touching at the southern extremity of India in the passage. The voyage was accomplished by June. It is impossible in this brief sketch to go into the details of missionary work for the next six years. It consisted in the study of the hardest language in the world, preaching in the colloquial dialect of the Fokean province, distributing tracts and Testaments, translating into Chinese, overseeing native helpers, itinerating through the country, building houses and churches, and, in some few instances, communicating a knowledge of English to missionary Chinese youths. The ill health of his wife compelled his

return to America, after an absence of seven years, that, though flavored with a due modicum of the unpleasantnesses and disagreeables that are as spices and pickles to existence, were among the most pleasant and profitable of his life. In 1862 he took pastoral charge of the North Second Street Church, Troy, N. Y., and in 1865, of the State Street, in the same city, where he is now devoting himself to the itinerant work as a member of the Troy Annual Conference.

Dr. Wentworth is no ordinary man. Physically he is neither large nor small. He would be selected in a company as a person commanding respect and influence from his carriage and utterance, which is winning in a high degree. He is exceedingly genial in his disposition, and is said to be sure to render, in conversation, the "choleric amiable, and the dyspeptic self-forgetful."

In the pastoral relation, he is the companion of his people, and beloved by the old and young. He deals closely and faithfully with the conscience, and, in private appeals to those with whom he is familiar, is deeply impressive. In affliction he is tender and consoling, and the people expect and find relief from his presence and words in their severest trials.

As a preacher, he is systematic, original, powerful, and often overwhelming. He is very much at home in a revival, and at camp-meeting, where his pulpit talent is rarely surpassed. As an orator

and lecturer, for similar reasons, he is highly popular.

His literary attainments are of an uncommon order. His reading is extensive and varied, and the important scholastic positions filled by him testify his ability to instruct and govern the young.

His piety is of an earnest and joyful character. True, he has drank the cup of missions in China, but he does not deem himself entitled to rest. Duty seems to be privilege, and his views of the "crosses" of piety and religion are worthy to live in the millennium.

Rev. Simon Huntington was born at Norwich, August 18, 1801, and was converted in 1820. He was an active and exemplary Christian, and, impressed with the duty of preaching, after a tuition of two years under Dr. Wilbur Fisk, at Wilbraham, Mass., he removed to Canada West, in 1829, the remainder of which *conference* year and the following, were spent upon the Yonge Street Circuit. Rev. John Carroll speaks of his first acquaintance with him: "I was preaching in the pulpit of the old chapel in Belleville, on a Sunday morning in June, 1829, when I was a little disconcerted by the appearance of what I then thought a handsome, youthful stranger, in the garb of a preacher, who paid great attention to the sermon. After it was ended, I remarked that if there was a preacher in the congregation, I would be very glad if he would come forward and close the meeting. The stranger

came into the pulpit at once, and offered one of the most beautifully appropriate and scriptural prayers I thought I had ever heard." He joined the Canada Conference in 1832, *in full connection*, and married Miss Sarah Smith, sister of Rev. William Smith, in the *conference year* of 1833. His appointments were: 1829, Yonge Street Circuit; 1830, Westminster Circuit; 1831, Mississippi Circuit; 1832, Bonchire Mission; 1833, '34, Augusta Circuit; 1835, '36, Murray Circuit; 1837, New Market Circuit; 1838, '39, Toronto Circuit; 1840, '41, Whitby Circuit; 1842, '43, Kemptville Circuit; 1844, '45, Rideau Circuit; 1846, '47, Cornwall Circuit; 1848, Prescott Circuit; 1849, Augusta Circuit; 1850, '51, Farmersville Circuit; 1852, '53, Glanford; 1854, '55, Grimsby; 1856, Walsingham, at which place he, deceased, August 25, 1856, soon after the session of the Conference. Rev. George Goodson says: "His illness was of short duration. He did not complain till Tuesday, the 19th, and nothing serious was apprehended until Sunday afternoon, about three o'clock, when Mrs. Huntington found his mind delirious. But even then there was no thought of death being near. He died the next Monday morning at four o'clock. It was sudden and unexpected to those in the room with him. His disease was inflammation of the lungs.

In character, he was conscientious, zealous, unpretending, judicious, and patient. Rev. Mr. Carroll, quoted above, said he had "no higher wish than to

live as blamelessly, to die as safely, and to reign as gloriously as Simon Huntington." The faithful ashes sleep in the Wesleyan grave-yard of Woodhouse, whose beauty elicited his admiration on the way to his last field of labor, but the soul, surmounting the death-dew and tomb-corruption, rests in the starlit home of angels, where the redeemed find

> "Their toils are past, their work is done,
> And they are fully blest."

Rev. Comfort D. Fillmore was born in Franklin, Ct., July 8, 1792. He was the youngest of a family of fourteen, composed of seven sons and seven daughters. His mother was a member of the Methodist Episcopal Church, and in early life he was a subject of serious impressions. He was converted, Sept. 12, 1808; married Miss Annice Bailey, March 16, 1813; took ministerial license near 1828, and Deacon's Orders in 1834, from Bishop Hedding, from whom he received Elder's Orders in 1845. Until within a few years he has preached nearly every Sabbath, riding, much of the time, thirteen miles and upward, for a large portion of which he received no pecuniary compensation. He left Franklin for Lisbon in 1848, and removed to Norwich in 1859. He was instrumental in the purchase of a parsonage for Norwich Circuit, which at that time included Norwich, Franklin, Salem, Colchester, Montville, Ledyard, Preston,

Griswold, Lisbon, and Canterbury. It was situated at Franklin, and was held for about five years, when it was sold, and the avails divided among the respective societies. He has preached nearly seven hundred funeral sermons, and has seen his ministry blessed in the conversion of scores of the unregenerate. Sharing the more early toils of the itinerants, though he has ceased from the active duties of the ministry, the memory of the past, its changes, mortality, and successes, is like "the music of Carryl, pleasant and mournful to the soul."

The labors of Rev. Amaziah Fillmore, of early date, and Rev. Jehiel Fillmore, of a later period, as local preachers in Norwich and the surrounding towns, merit the gratitude of the Methodist Episcopal churches of to-day, and add to the signal honors already bestowed upon the parent society.

Although the ministerial career of Rev. Hezekiah Thatcher was mostly in other places, yet his remembrance is cherished among the brotherhood of his native town, in which his piety was unsullied.

Rev. Norris G. Lippett, the pastor incumbent, was born at Killingly, Ct. He was converted at a camp meeting, held at Thompson, of that State, in the fourteenth year of his age, in which town he was also baptized and received into ecclesiastical membership by Rev. Abraham Holway. His relation was changed to the M. E. Church of Danielsonville at its formation. He was licensed as a Local Preacher by Rev. R. W. Allen, November, 1846;

ordained Local Deacon by Bishop Janes at Warren, R. I., April 6, 1851; and Local Elder by Bishop Scott at Norwich, April 4, 1858. During his residence in Killingly, he preached seventeen months at North Killingly, and, having removed to Norwich in 1852, he began preaching at Eagleville in the spring of 1853, where he continued two years. His next field of labor was at Norwich North, three years, during the last of which a revival followed, when sixty were converted. Greenville held him only the ensuing year, and he returned to Norwich North, and "occupied" until the autumn of 1862, when he supplied the pulpit of the M. E. Church of New London, until the ensuing Annual Conference. The following three years, he preached at the Free Church of this city. The past year, he has held forth with his wonted success at the North M. E. Church, where revival interest has been enjoyed for several weeks.

Rev. N. G. Lippitt possesses an excellent reputation among us as a man, Methodist, and minister. His sermons are redolent of acumen, spirituality, fervor, and practicalness, and his influence, life, family, and piety, are a worthy instance of what the Local Ministry might and would become, under favorable circumstances.

It should be recorded that the pastorates of Revs. Pardon T. Kenney and Sanford Benton were highly appreciated, and Revs. George M. Carpenter, Frank Bill, and Walter Ela, witnessed revival

prosperity. Others have labored as sincerely, and their names are not only in the Book of Life, but also upon the escutcheon of the North M. E. Church. *God rewards efforts and motives*, not opportunities and chance results.

CHAPTER V.

THE M. E. CHURCH ON THE WHARF-BRIDGE.

The first Methodist sermon of this city was preached at the Landing, and has been previously noticed. The facilities for worship afforded by the "Academy," together with the early conversion of several highly respected persons at Norwich North, attracted the greatest part of the primitive itinerant labors in this city. Still, the Landing was not forgotten, and sermons were occasionally preached in that locality, by the clergy of the circuit. Among the earliest places of worship employed by them was the residence of Mr. Ephraim Story.* He was a "Separatist," or rather he styled himself a "Whitefield Methodist," and was much interested at first in the new Order. His favor was changed, however, upon learning that they held to final apostasy, and his house was for a time interdicted; but, subsequently, a minister came into the place of whom it was reported that he did "not believe in falling

* His residence was on West Main Street, near where the "Brook" crosses.

from grace," whereupon Mr. Story offered to him the occupation of his house for a sermon. The minister, in his exordium, said he had been informed that some Methodist preachers had taught that they "believed in the doctrine of falling from grace; but," continued he, "I don't believe in any such doctrine. I believe it is wrong, yea, even wicked to fall from grace; I believe we should keep the grace committed unto us, and persevere even unto the end."

Preaching was also soon held at the home of Mrs. Sarah Hull, and Mrs. Martha Geer, of precious memory, the daughter of Mrs. Hull. Their house may still be seen near the corner of Thames Street, on the road to the "Pottery."

The entire family of Mrs. Geer were all converted and joined the class at an early date. Both Mrs. Hull and her daughter were greatly respected and beloved for their moral and religious character.

In 1798, a small class was formed at the Landing, greatly upon the encouragement furnished by the arrival of Rev. John Beatty and his wife, from Ireland. Their house, which was speedily opened for divine worship, was situated near the Broadway Church.

The following are believed to have been members of that primitive class: Sarah Hull, Martha Geer, William Geer, Mary Tabor, Mary Jeffers, Edward Ewen, Lydia Ewen, John Beatty, Mary

Beatty, Alfred Carpenter, James Miner, Lydia Miner, Sarah Edwards, Anna Joy, a Mrs. Elderkin, and a few more. Mr. Jones was one of its earliest leaders, and was impressive in prayer and exhortation. In 1800, Mr. Beatty removed to Water Street, and, his residence not being suitable for meetings, the "Old Masonic Hall," a large upper room, situated on the north side of the same street, was hired for divine worship—fit place in which to initiate into the Highest Degree. Here, in the absence of the circuit preachers, Revs. William Gurley and John Beatty, who were local preachers, dispensed the "Word of Life" to a devoted company, and the class seemed to have prospered until their removal from the neighborhood or city.

In 1805, from the diminution of its numbers, the remaining members were transferred to the class at Norwich North. For the two successive years, meetings were held occasionally at the Landing, by special request. In the spring of 1807, Rev. David N. Bentley removed to a house which he had purchased, and invited the ministers to preach in it, which they, accepting, came at irregular times in the evening. During the ensuing year, preaching was maintained once in about four weeks for a part of the year, and the two years that succeeded experienced no change for the better in respect to the regular ministry. As the distance to the "Academy" was so great, in the latter part of 1810, meetings were commenced in the house of

Rev. D. N. Bentley, and continued until Conference. Bishop McKendree and Presiding Elder Hedding, on their way to the annual session, passed a night at the house of Mr. Bentley, and, learning the condition of the members at the Landing, determined to provide them with a pastor in the future.

Accordingly, on the eleventh day of August, 1811, Rev. Jonathan Chaney preached at the house of Mr. Bentley, at two o'clock, P. M., and formed the members present into an independent society. The society consisted of eleven members, Thankful Pierce, *the mother of the Methodists* in this city, Martha Geer, *who entertained the preachers*, Jeremiah Griffing, *the class-leader*, David N. Bentley, Letitia Bentley, William Callyhan, Betsey Callyhan, Lydia Ewen, Abigail Davison, Mary Jeffers, and William C. Boon. During the year, Sabbath services were held by the circuit preachers once in two weeks, first at the house of Mr. Bentley, and then, after several months, an upper room was hired in a building situated on the north side of the wharf-bridge called the "Market," which was carried off by the September gale of 1815. This room proving insufficient for the congregation, the sail-loft in the same vicinity was substituted, and the earliest service held in it was upon the first Sabbath in May, 1814. Upon the return of cold weather, refuge was again sought at the house of Mr. Bentley, who appears as a prominent character of those

early times. In the spring of 1815, the "McCurdy School-room" was procured for divine service. It was located nearly in the rear of Messrs. I. M. Bidwell & Sons' shoe-store, and was reached by a long flight of stone steps. On one occasion, some mischievous boys covered the chimney, which was easily accessible from the rear of the building; and the devoted assembly were compelled to vacate under a cloud of smoke.

Early in the spring of 1816, Mr. Bentley, after inviting assistance from others, but meeting no success, contracted, upon his own responsibility, for the erection of a church, 36x30 feet, to be located on the north side of Wharf Bridge. In order to complete the undertaking, after having expended his personal means, he mortgaged his house upon a loan of six hundred dollars. Rev. Ebenezer Blake, on his first tour around the New London Circuit, preached in the forenoon of August 17, 1816, at Norwich North, and at two o'clock, P. M., he came to the Landing, and dedicated the new church, taking for a text, Ps. lxxviii. 20. The church was filled to overflowing, and the occasion deeply solemn and interesting. It would be difficult to imagine the joy of that early society over their new place of worship, after having changed so repeatedly from "pillar to post," and suffering inconveniences, which it is doubtful if the more comfortable piety of to-day would be willing to accept. Though the intervening years were highly prosperous, 1819

was particularly marked for a revival under the labors of Rev. J. Newland Maffitt. He had come to New London in pursuit of his brother, whom he found absent at a camp-meeting at Thompson, Ct. Here Mr. Maffitt desired authority to preach; but having omitted to bring his credentials, the ministers gave Rev. Edward Hyde discretionary power to license or reject him.

Being at a loss how to dispose of him, he was intrusted to Rev. D. N. Bentley, who brought him home in his own carriage. The next Sabbath, being indisposed, he was absent from church; but an appointment was made for the Tuesday evening after,* when he preached to the admiration of all, and was requested to preach the succeeding night, which was attended with greater manifestations, only to be increased by the effort of the following evening. He was the first in this locality to invite the penitents forward for prayer, a custom which meets with increasing favor, and has confirmed the resolutions of thousands. He remained under the official care of Mr. Bentley about four weeks, when he proceeded to New London and other places, and nearly everywhere his ministrations were attended with the most remarkable revivals.

The Norwich Circuit, taken from the New London Circuit, included Norwich, Franklin, Lisbon, Jewett City, Griswold, Gale's Ferry, Uncasville, Montville, and Bozrah, together with several inci-

* Mr. Maffitt's first sermon in America.

dental appointments. Although the territory of the circuit embracing Norwich was hereby greatly diminished, the amount of time to be devoted to this city appears to have suffered little change, and the labors of Mr. Bentley are worthy of special gratitude in the conservation of Methodism among us.

It will be remembered that the preachers, first of New London Circuit, and afterward of Norwich Circuit, though not mentioned consecutively in the history, will be found in the Appendix, by reference to which, the regular ministry of any year may be determined for any of the churches existing during the time the circuit system obtained.

The years previous to 1823 were redolent of good to the Landing Society; but during that *conference* year, the great flood of Feb. 23, 1824 bore away their joy and pride, leaving the feeble and sorrowing band in the deepest consternation. The church-building was wrested from its foundations, and carried on the bosom of the raging main like some huge ark, until, when nearly opposite the "boiler shop," the current of the Shetucket turned its course upon a large rock, felling its sides, and dismissing the roof, which was never heard of, while the floor landed on the flats, nearly opposite Allen's Point. Just previous to its dislocation, Mr. Bentley entered it, and removed the Bible and Hymn Book. The Society was left in debt, and a superficial interpretation might have ren-

dered the event ominous of the divine displeasure; but,—

> "Far, far above thy thought
> His counsel shall appear,
> When fully He the work hath wrought
> That caused thy needless fear."

Like Aaron's rod, cut off from the parent tree, the Society shall yet blossom in other parts, and its influence, like fragrance, be scattered over a wider territory.

CHAPTER VI.

HISTORY OF SACHEM STREET CHURCH.*

Overwhelmed by the loss of the church on the Wharf-Bridge, the feeble Society at the Landing experienced little but hopelessness. Among the few that dreamed of relief was Mr. Bentley, who now, under God, as often at other times, became the successful pilot to direct the tempested church into unwonted prosperity.

The Episcopalians of this city, contemplating the erection of a new church, invited them to unite in a petition to the General Assembly of the State, requesting the grant of a "*Lottery*" to raise the sum of $20,000, to aid in building a house of worship for each Society. The legal sanction of lotteries, in those times, was of frequent occurrence.

The following example, taken from a Norwich paper of 1801, will serve to illustrate the views

* Called "Falls," 1837; "Norwich Centre," 1853; "Sachem Street," 1855: "Norwich Centre" resumed in Quarterly Conference March 22, 1856, and retained till 1859, when "Sachem Street" resumed.

which were current respecting the *morale* of lotteries: "The Presbyterian Meeting-house in Norwich, First Society, having been the last winter destroyed by an incendiary, the Honorable Legislature, in May last, granted said Society a *lottery*, to enable it to rebuild the same, consisting of 4,800 tickets at three dollars each, highest prize $1,000."

Further notice the following: "The object of this lottery, and the scheme to advance it, are such as to engage the attention, *both of the speculating adventurer, and those who, from principles of duty and benevolence*, are disposed to contribute to the best interests of society," &c. Truly "*vox populi*," changing as the seasons, is far from being infallibly "*vox Dei*," and the sanction of a custom so baneful to public weal and morality, has lost none too soon the countenance of the moral and religious.

The plan proposed was ineffectual, as the Legislature had previously bestowed a grant for another object, extending over several years; but Colonel Elisha Tracy, of this city, introduced a resolution authorizing the Governor to issue a proclamation to all the churches of Connecticut, of every denomination, to take a contribution, on a specified Sabbath, for the benefit of the Methodists in Norwich Landing. The resolution passed both branches of the Legislature by a large majority, and the proclamation was duly signed by Governor Wolcott, and recommended to the liberality of all the people. For reasons amply adequate, and especially because

it was feared the collection would be at the expense of a regular collection for some benevolent object, which was taken about this time among many of the churches, the Brief of the Governor netted only $463.32.

During this suspension of public service, the Landing Society had been invited to meet in various places: in the Congregational Church, nearly opposite the Otis Library; in the Universalist Church, as they had no regular ministry at that time; and in the Baptist Church, their pastor being sick. The Episcopal Church was also generously tendered, and, on one occasion, Rector Paddock performed the church service, and Mr. Bentley preached the usual sermon. The catholic kindness of the churches at this period of disaster merits the grateful recognition of those who in brighter days rejoice in witnessing their spiritual growth. Long may God live to bless his friends and the friends of Methodists, where the kindly breath of "The Rose of Sharon" gently distils on "The Rose of New England."

Instead of applying the funds received from the Brief toward the liquidation of the debt on the lost church, Mr. Bentley, who was responsible, proposed to make it a nucleus for another house of worship, and, receiving promise of aid if the church should be located at the Falls, concluded to build it at that place. Mr. J. H. Burchard gave the site. Upwards of $500 was raised on subscription, and a

contract was made to do all except the inside work for $800. It stands on the old site, but is now converted into a carriage factory, owned by Mr. A. R. Bingham.

Its corner-stone was laid by the Freemasons, and a plan of the audience-room being made out, and the slips prized according to their eligibility, an annual amount was stipulated to be paid on each until the debt, that was requisite for completion, should be cancelled. Under this indemnification Mr. Bentley negotiated a loan of $500, and became the trustee of the house, which was dedicated June 19, 1825, by Rev. J. A. Merrill, Presiding Elder of the District, on his return from Conference. The Society had become reduced to forty-five, but, still loving their "Alma Mater," "they found themselves once more happily seated" in a house of God, where the "fruit of the Gospel was sweet to their taste."* The Society rapidly increased, and in about a year reported one hundred and eighty-three members. For several years after, the Society experienced little that was extraordinary in the territory of the present Sachem Street M. E. Church. Some reverses followed from the fluctuating employment of members, who, after

* See Appendix C for the class of 1827. Since about 1813, a class had been formed at the Falls, Mr. Jeremiah Ladd, whose residence was near the old Engine-house of that portion of the city, being its first leader. From 1823 to 1826 Mr. Jeremiah Griffing was leader.

conversion, were compelled to seek labor in other parts. Still, the additions by profession repaired in great measure this diminution, and the spirituality of the church was maintained in a commendable degree. However, the year 1835 was especially signal for a revival under the labors of Rev. William Livesey. It should be premised that Norwich was made a Station in 1833, consisting of three Sabbath appointments,—Norwich North, the Falls, and Chelsea Landing. In a meeting held at the residence of Mr. John Perry, June 2, 1834, it was

"*Resolved, first,* That it is expedient to divide the Norwich Station, so as to make that part of the town called Bean Hill, &c., into one Station for one preacher; and that the other part, called the Falls, the Landing, and Greenville, compose the *Norwich City Station;* and that the Conference leave it with the Presiding Elder to supply, as circumstances may seem to require.

"*Resolved, secondly,* That a copy of the foregoing resolution be sent to the ensuing New England Conference, as an expression of the wishes of the Methodist Society in Norwich City.

"*Resolved, thirdly,* That in case the Conference make the Norwich City Society a separate Station, and leave us without a Conference preacher this year, that we will use the same exertions to make collections, both in public and in the classes, as if we had a preacher from Conference."

The petition conveyed in the above resolutions was granted, and upon division, 1834, the two classes at the Falls numbered about *sixty* members, and the Norwich City Station was supplied by Rev. D. N. Bentley, preacher in charge, and Revs. George May and John Blackmer, Assistant Local Preach-

ers. Mr. Livesey divided his labors the ensuing year between the Falls and Landing, and, soon after his appointment to this city, a deep religious interest was awakened at both places. Early in September a "protracted meeting" was commenced at the Falls, and after four or five days, the "moral heavens began not only to shower, but to pour down a steady rain, which continued with little intermission for about three months." The work extended to other appointments within the city, and more than *two hundred* probationers were enrolled within the Norwich City Station at the expiration of the year.

So great was the increase of members at the Falls, they petitioned for a separate relation in the Quarterly Conference held May 22, 1835, and the request was amicably conceded by the members of the Landing.

The subsequent history of this church is remarkably even in its tenor. The pacific character of its members, the perfection of its monetary system, the absence of official emulation, and the piety and sociability of the Society, have all tended to discount fluctuation, and conserve general harmony in its action. The ministry has tended to the same result, spiritual, faithful, and irreproachable. While many will long be remembered as leaving a blessing among the people, an unusual revival crowned the labors of Rev. A. Latham in 1841, which was only second to that under Rev. William Livesey.

The minutes give especially increased membership for the pastorates of Revs. F. Fisk, B. M. Walker, and D. H. Ela. Rev. William Leonard conferred lasting honor upon himself by effecting the purchase of the present house of worship, after much painstaking and discouragement, in 1853.*

A motion had been set on foot to repair or build, when, by the royal munificence and catholicity of the lamented William P. Greene, Esq., and the liberality of other gentlemen, the church was duly purchased, and has since been held by a Methodist Ecclesiastical Society, duly incorporated. The amount paid was $2,765.66, a sum incomparable with the beauty of the site, one of the best in the city, and the value of the edifice. Mr. Henry B. Norton and others had contemplated converting it, after purchase, into a Ladies' Seminary, but generously relinquished their design. The services of Rev. H. W. Conant are equally honored by the liquidation of the debt incurred, and the manner of effecting it. Leaving each donor to judge what he ought to give, and withholding the sums pledged by others from publicity for a period, he secured the requisite amount, and, in this very just and honorable manner, removed an incubus which was becoming troublesome.

Perhaps the years 1865, '66, will be remembered

* It was opened with a sermon by Bishop Baker, from Ps. xlviii. 12 and 13.

for a revival, that, commencing in the fall of the former year, continued with varying success till the spring of 1867. Signalized at no time by the great excitement which sin and its penalty warrant, but rather by deep interest and reflection, Christianity won many to its *privileges*, and a feature, remarkable with many of the converts, was the idea that there is REALLY *no sacrifice nor cross* in the Christian life. The *requirements* of the Christian religion they believed to be *opportunities*, dictated by reason and love, not by divine capriciousness, nor unrequited necessity. *Sin pays nothing for every thing: virtue pays every thing for a little.* While, before God, each one is a matter of high interest, it would hardly be just to truth and the Holy Spirit not to record that some of the conversions were deeply interesting in character. Mr. Rufus Ladd, long time respected for his general integrity, became so impressed by a sermon from the text, "Am I my brother's keeper?" that he subsequently declared he was upon the point of arising and disclaiming his responsibility for the salvation of others. A few evenings after, he came forward to the altar of penitents, and said, "I have been in the habit of believing Christians in this community, and would as soon have their word as their note upon all except one thing. This conversion, the new-birth, I never could understand." With almost a breathless anxiety, the audience awaited the sequel, and he continued: "But I'm going to take the

Bible for my guide, and if there is any thing in religion, I'm going to find it." He soon reported that the "*Grace of God is a big thing*," and only regretted inability to express it. Though contained within his "philosophy," a little beyond his philosophy is the "*modus operandi*" of the Spirit in regeneration. Simultaneously with his interesting wife and household, he was initiated into the highest honor of mortals, or rather immortals. And may the day be far distant when their opportunities for well-spent probation shall be numbered.

The regenerative experience of Mr. Sylvester Subert and Captain Daniel T. Adams, the latter of whom commenced to *seek* Christ with little or no unusual feeling, will long be remembered with many others, of whom was Miss Elizabeth A. Chappell, already gone for the many-mansioned home, to pioneer the way for those who must soon follow.

The list of deceased historic members contains bright examples of piety, activity, and consecration. Among the recent, the name of Mrs. Lydia P. Hopkins is highly honored. From the funeral sermon, which was committed to press by her affectionate and highly respected children, we clip the following:—

"Sister LYDIA P. HOPKINS, whose translation we mourn to-day, departed this life January 17, 1866, aged 72. Until recently, her health has been singularly good. Step by step, for the last two years, has the 'sable shepherd' been approaching to gather from

the damp cold meads of earth a member of his flock, whose uncomplaining attitude gave evidence of a desire to be led within the heavenly fold. She was converted under the labors of Revs. R. Ransom and L. B. Griffing, in 1829, in connection with her estimable husband, who preceded her to heaven by a period of twenty-four years.

"Her Christian life has been characterized by great consistency. Her temperament was even, and, in harmony with this, her religious experience was the same. She pursued an even tenor to the skies. Her mind was naturally strong, and her views well taken. While others flagged in the journey, because temporary stimulus had been withdrawn, she persisted in her life of faith, and to-day from her starlit seat she may look on the sad wreck of souls, who, wearied of the 'narrow way,' deserted to the 'broad road.' She was deeply interested in all that pertained to the welfare of Zion. Whenever a revival obtained in the churches, she was especially delighted, and evinced most plainly that the life of the church was the life of her joys. Until prevented by infirmity, her attendance on the social means of grace was regular, and in them she nearly always participated. Though catholic in sentiment, and loving all the churches of Christ, she was deeply attached to the church of her choice, its doctrines and economy. Consistency, fidelity, punctuality, spirituality, faith, and sympathy with Christian interests, have been prominent in her religious life."

Of her husband, Mr. Joseph O. Hopkins, Rev. A. Latham, who delivered his funeral sermon,* said: "To tell you that he was a respected, beloved, and useful citizen, would be but little of the truth concerning him. To tell you that he discharged the duties of a husband and father faithfully and affectionately, would be only to reiterate the language of the sighs and tears of the now widowed wife and

* Preached December 5, 1841, and printed the following year.

fatherless children. But he was a Christian—a humble, unobtrusive, consistent, faithful Christian."

Mrs. Eliza Hurlburt, after an unostentatious devotion to Christ, ended in peace her sufferings, and, in the cold and dark of dying, left her fidelity and faith to one, who, with a stricken father, is sitting in the lights and shadows of two worlds.

Charge it to personal interest, but the conscious pen refuses to pass by the demise of little Minnie Allen, who slept the last sleep in the Shepherd's arms, and who fills some mysterious niche in the revolution of divine events. God's young, who fight not the "fight of faith," but of pain and mortality, *for the sake of others*, merit a place even with the martyrs of the Church.

Miss Elizabeth M. Phillips, daughter of Rev. Joseph H. Phillips, died early to earth, sin, and sorrow, and lived early to heaven, Christ, and herself.

Earlier, the name of Miss Carrie M. Bowers, the estimable daughter of Mr. John E. Bowers, whose mention prompts a willing respect, honors the cause of her early espousal, and was equally honored by a peaceful exodus to life's land.

Mrs. Martha Witter held an even but upward tenor in spiritual living, and, though "being dead, yet speaketh."

> "The age that in heaven they spend,
> For ever and ever shall last."

Mrs. Deborah B. Crandall, wife of Rev. Phineas Crandall, died a highly respected member of the Sachem St. Church, March 3, 1864. She was possessed of many charms and excellencies of character, and enjoyed the lasting friendship of a large circle of acquaintances. Rev. D. N. Bentley baptized her at Jewett City, June 17, 1821, since which time she remained a bright example of Christian character, until summoned to enter "the joy of her Lord." Her mother, the venerable Mrs. Wait Cady, soon followed, from a neighboring State, and, truly, in her departure the Methodist Church suffered no common loss. Seldom or never has it been our lot to witness such devotion, faith, prayer, and spirituality as were manifested in this Christian lady. Heaven, hell, angels, devils, Christ, and eternity were so real in her consciousness, that the promises or warnings of God, and the foretastes of futurity, were an inexhaustible source of joy or activity. Mrs. Thankful Hempstead, the mother of the late Rev. Henry E. Hempstead, of the New England Conference, was among the most respected of the earlier members. Two of her daughters, Mrs. Maria Bowers and Mrs. Esther Farrington, live in the grateful recognition of this church, which blesses the memory of the translated mother, whose Christian life was as illustrious as it was valuable.

Mr. William Fletcher was one of the earliest members of the Sachem St. Church. His piety was of a high order, and his devotion constant. He

lived long to glorify the interests of the church he so tenderly loved, and a whole Society wept at his grave, April, 1855.

Mr. Joseph W. Kimon, for many years a licensed exhorter, was a faithful and respected member, and the records add, he "died well."

"O for the death of those
Who slumber in the Lord."

Of the Robinsons, Mr. Franklin Robinson and wife, Mrs. Harriet Robinson, and Mr. Warren Robinson and wife, afterwards Mrs. Diantha Hopkins, and daughter Harriet, *were* among the *dying*, but *now* the *living* members of the church, the memory of whom is blessed. Mr. Amos E. Cobb, Jr., died in the commencement of his usefulness, but he lived long enough to evince the purity of a Christian character, whose light goes not out in the sanctuary of home.

Mrs. Tryphena Brady, wife of the esteemed Mr. John G. Brady, departed this life April 12, 1859. She *lived*, and therefore *died well*, as also Mr. Frederick C. Stedman, Mr. Henry Welch, Mrs. Rhoda Thompson, and Miss Prudence Willett.

Among the present members are many meriting notice. There are few Societies where the same proportions are ornaments, and so few are blemishes. The Board of Stewards consists of Messrs. Benjamin Upham, Charles Hopkins, Nehemiah Upham,

Amos E. Cobb, Charles H. Allen, William H. Hamilton, Edwin S. Barrows, Daniel J. Woodward, and William H. Hurlburt. The class-leaders are Messrs. M. P. Lewis, who has also been a successful superintendent of the Sunday-school for many years, Asa Manning, a veteran leader and pillar of the church, and James Babcock, who has been, with some interruption from change of locality, a class-leader for thirty years. Messrs. John E. Bowers, William Lampher, William Greenman, and Jared G. Dennis formerly held the same honorable distinction. While it seems almost invidious to select among the general excellency of the recent membership, Messrs. Samuel Hopkins, Rufus M. Ladd, Sylvester Subert, Daniel T. Adams, Lewis A. Lamphere, several of Mr. James C. Rogers's family, in a word, all the members of the "*Praying Band*," furnish a just pride for the church, while their lives promise to their faith, *if persistent*, no common rank and joy for the endless future.

Among those whose active membership has been longer, are Messrs. Austin Bliss, George L. Yeomans, Horace E. Burke, Henry R. Gardner, Hylon N. Perry, Freeborn O. Fletcher, Alvin B. Bliss, and Robert Atcherson, while several who have too recently experienced religion for full communion, promise not only happiness to themselves, but usefulness to the church militant.

The family of Rev. Nelson Goodrich, who has

continued to fill regular appointments in the itinerant ministry, reside in this place, and, unlike what sometimes occurs, are a valuable supplement to the membership. Miss Eliza Goodrich, the eldest daughter, has opened a private school under favorable auspices, and is eminently worthy of the patronage she is receiving.

Rev. Joseph H. Phillips, a local preacher, is highly respected, and although not "slothful in business," is "fervent in spirit," and a useful member of the Society.

The Perry family has been prominent in the history of Norwich Methodism. Mr. John Perry and wife, Mrs. Mary B. Perry, removed to Norwich Falls in March, 1827, where they remained members for about three years, when they united with the North M. E. Church. Here Mr. Perry was steward and class-leader until the day of his death, April 12, 1841, his wife having deceased the previous year, November 16. Their son, Mr. John B. Perry, was made superintendent of the Sunday-school upon his first Sabbath at the Falls, and soon a leader of the Sunday class, Mr. Ira Allen being leader of the Saturday-evening class. He also led an early class formed at the Landing. Class-meetings were held at his house for fifteen years, and he often led the prayer-meetings of Sunday and Wednesday evenings for ten years. Liberal in the religious disbursement of his means, his house was the home of the primitive itinerant; and, early at

the sick-room, and late at the open grave, his activity is seldom excelled. His sister, Mrs. Mary Derby, is a beloved and consistent member of the Main Street M. E. Church, whom many of God's ambassadors have reason to remember with no common or fleeting gratitude.

The venerable Mrs. Lois Edwards, nearly blinded by years, still lingers among the church militant, "only waiting for the boatman," and the dawning of celestial day. Her daughter, Mrs. Eunice H. Welch, and granddaughter, Mrs. Hannah R., wife of Mr. Alvin B. Bliss, have entered upon the same Christian experience, and are a living example of the influence of parental education.

The sisterhood of this Society merits especial commendation. In general, they are characterized by harmony, freedom from detraction, kindness and sympathy in the hour of affliction, and consistency of religious life. In the Sabbath-school, the class-room, the sewing society, the parlor, and death-room, they command general respect, and the mention of one would compel the mention of many. Mrs. Charles Witter and Mrs. Austin Bliss, though not members of the Society in name, have done much for a foster-mother, who forgets not her benefactresses. Such a sisterhood has earned the right to testify at least in the common courts of Jesus; and if earth is the place to prepare for activity in futurity, surely the Christian Church can as ill afford to deprive woman of acquiring the public

"*ton*" of heaven, as prevent itself from reaping the power of her peerless exhortation and monition.

Rev. Edward Augustus Manning, son of Mr. Asa Manning, was born at Norwich, August 6, 1820. His early life was characterized by manliness, selected friendship, and morality. He was converted September, 1835, baptized and received into the Church during the pastorate of Rev. William Livesey. He entered upon the trade of type-setting at the printing-office of the "Norwich Courier," where he soon became foreman, and in this capacity remained till he had nearly attained majority.

He entered the Wesleyan Academy at Wilbraham, August 4, 1841, with forty dollars, all told. Here, by great economy, and a gentle exercise at sawing wood, he continued a year, when, his means failing, he was employed, by the kindness of F. Rand, Esq., agent of the Zion's Herald Association, in the printing-office of the "Herald," and afterwards in that of David H. Ela, Esq. In 1842 he resumed his studies at the Academy, where he closed the academic year, beloved and influential. He had received exhorter's license as early as 1841, and during his stay at Wilbraham had "improved" upon it several times. He soon became local preacher, Rev. Reuben Ransom being presiding elder. His admission to Conference as a probationer took place at Boston, in Church Street, 1843, where he was first appointed to the Asbury Chapel, at Springfield.

He found the Society in a feeble condition, having been greatly reduced by changes that had taken place in the United States Armory, located in the vicinity of the church, but more seriously broken down by the excitement attending the preaching of Millerism. Indeed, on arriving at his appointment, so disastrous had been the influence of this excitement among the churches as well as the community, that the brethren had not expected a preacher. They concluded, however, to try for three months, and then decide whether or not to disband. The year was passed prosperously, however, but, owing to the interruption of employment in the Armory, the reduction of wages, and other causes, the Society was the next year merged in the new enterprise of the Pynchon Street charge.

At the close of the year he was married to Miss Edna A. Geer, of Norwich, by Rev. Richard Livesey, in the Main Street M. E. Church, in presence of quite a large congregation, on the 17th day of July, 1844.

His next Station was at South Hadley Falls, where the great secession of Rev. O. Scott had left its ruinous effects upon the Society. He found the church greatly dispirited and demoralized, for in addition to the folly of secession, a predecessor had lent his influence not a little to the encouragement of a strong anti-temperance party in the community. He had even invited to membership in the church a person who had been virtually excommunicated

from another church on account of his intemperate habits; whom he found installed as chorister.

With all prudence and firmness he commenced privately to effect a correction of this sad state of things, so far as the chorister was concerned, holding up at the same time the great principles of abstinence, characteristic of our discipline.

All his efforts in this direction proved unavailing, however, for he could neither persuade the man to leave off his tippling (which was notorious), nor take himself out of the way; neither could he persuade the official board, as such, to act in concert with him, or indeed to act at all. They even refused to make any efforts to raise money for the relief of his family. His circumstances, owing to the sickness of his family, became exceedingly embarrassed, and the threat was made by a leading steward, that if he meddled with the temperance question, he would risk his support. He quickly responded to this intimation, "*Then I do risk my support.*" The risk was incurred only so far as the official members were concerned, for the friends of temperance in the place, getting an inkling of what was going on, made him a princely donation, so that he left the place without being in debt.

The next Station, Chesterfield, Mass., was signalized by the building of a church edifice. At the close, however, of two years, such was the earnest desire of the people for his return, that, with the presiding elder's advice and consent, upon the idea

that a connection of Chesterfield with some other charge might be effected, throwing it into a circuit, and he might remain another year. He removed his family into a new house which had been bought expressly for him *before* the session of Conference. Bishop Hedding positively declined sanctioning the elder's plan, and he was removed to Charlemont, Mass., where he remained two years, enjoying a very extensive revival.

In Enfield he remained but one year, although strongly urged to stay longer.

In South Walpole he enjoyed a good revival during the two years he remained there, yet it was a period of much affliction, the mother of Mrs. Manning and two precious daughters being taken away by the "sable shepherd."

From this charge he was sent to Neponset, where the Lord rewarded his labors with converts, but was removed at the end of this Conference year to the city of Charlestown, and stationed at the Union Church. He had been but six weeks here, when, by an accident to a train of cars, he received such injuries that he was disabled from duty for the rest of that year, and most of the two years following, during which he was on the superannuated list. In 1855 he supplied for the most of the year the charge in South Danvers.

In 1856, '57, he was stationed in Lynn, at the Boston Street charge, but was unable to give himself up so arduously to the work as he desired, as

his health was far from being confirmed, and he was under the necessity of seeking all possible out-door exercises.

At the end of his term of labor here, he was sent to Waltham, where, much improved, he was enabled to renew his work with something of his former vigor. An old and dilapidated church was removed, remodeled, and enlarged; subsequently burnt, then rebuilt. Meanwhile a very gracious outpouring of God's Spirit was enjoyed, so that, at the end of three years, during the latter of which he was a "supernumerary," he left the Society with a fine church edifice, worth some $18,000, and a parsonage worth $2,000, incumbered by only $5,000, the membership nearly doubled, and the congregation largely increased. The church property previously was rated at $1,500.

Thence he removed to Salem, where his health became so miserable that he was removed at the end of the year to Bennington Street charge, Boston, whence, after a highly successful pastorate, he was sent to the Centenary charge of the same city, where he is now passing his third year.

Mr. Manning is a highly successful minister of the Gospel. His amiability is a power which is mirrored in a generous face and carriage. Dignity amid affability, cheerfulness amid gravity, personal sacrifice amid firmness in principle, are prominent features in his character. As a minister, he is earnest, evangelical, persuasive, and spiritual. He

enjoys the happy art of accommodating himself to circumstances and individuals; possesses a great knowledge of human nature; is admirably adapted to the financial interests of a Society, and his reputation as a church-builder has widely transpired. He is esteemed as a pastor and friend, honored as a minister, and efficient as a promoter of temperance. His manly and successful efforts to prepare for usefulness are proof-text of a persistent energy, and God will live long enough to complete a remuneration the church can never bestow.

Rev. Billy Hibbard was born in this town, near the "Star Farm," February 24, 1771. His parents were Nathan Hibbard and Mahetable Crosby, who died when he was about two years of age. His father afterwards married Miss Phebe Fitch, of whom he says, "The first things of importance that I can remember were the instructions of this good woman." His education was limited in character, and his influence and success as an itinerant minister is to be largely attributed to God and native talent. He was highly sensitive to the monitions of conscience in youth, and yet appears to have become early profane. When about twelve years of age he experienced religion, and continued in great peace until the tenets of unconditional election and reprobation led into unrest and trepidation of soul. He records: "Often when I have been going in secret for prayer and meditation, it has bolted into my mind, If you are elected to be saved, you

will be saved; and if you are reprobated to be damned, you will be damned, and why need you pray so much?" His mind became so oppressed under these views, he prepared at one time to commit suicide by hanging, but was prevented by the sudden presence of his brother. He was led to this sad conclusion from the following reasoning: "If God has elected me, I can never be lost; if God has reprobated me, I can never be saved; and if I live ever so religiously until I am eighty or ninety years old, I must notwithstanding be damned, and have a more aggravated damnation than I would if I were to hang myself and go to hell now; besides, if I were to hang myself, I should thereby put myself beyond the power of committing any more sin, and the Lord knows that I would suffer almost any thing, rather than commit any more sin; it is odious and grievous to my soul. But if I am elected, and it is possible that I am, then though I hang myself, I shall go straight to heaven, and certainly I had rather be in heaven than here."

By what he regarded to be divine impressions, he was finally relieved of this nearly insupportable dilemma, and he continued some time in a very felicitous state of mind. For several reasons, his religiousness subsequently waned, until a renewed repentance and faith, soon after his marriage, restored him, after great agony of spirit, to the conscious favor of Christ.

Soon after becoming a probationer in the M. E.

Church, he was appointed a class-leader. This was followed by holding meetings, in which he sang, prayed, and read Scripture, of which he gave an exposition. After the most remarkable experience, he accepted the call of God to labor as a minister in His moral heritage, and selling his farm, preached two years, as occasion offered, while he was preparing in study for the regular work of the itinerancy. In 1797, he commenced to travel upon Pittsfield Circuit. June, 1798, he was sent to Litchfield Circuit; and at Granville, September, 1798, he was received by the Conference, and appointed to Dutchess Circuit. He records that "persecution raged on Litchfield Circuit. The work of God was manifested in power. Sometimes they fell as one shot down in battle, and would lie without strength from half an hour to two hours, when they would arise happy in God." "One young woman fell in their meeting, and they carried her out to a private house near by, and sent for a doctor. He said he could not rightly tell what was the matter, but he thought it best to bleed her; and while cording her arm, she came to so as to speak, and she cried out, 'Nothing but the blood of Christ can do me any good.' This made them give over bleeding her."

During these twenty-nine months he received only $217, including his presents! And when appointed to Cambridge Circuit, 1799, he found himself destitute of means to remove his family, but he

was cheered by conversions and the inspiriting language of his wife, who often said: "If we can do our duty to God here, and be a means of saving some souls, and get to Heaven at last, all our sufferings will work together for our good." This circuit required five hundred miles of travel, and sixty-three sermons were preached in four weeks. With no house to be obtained within this circuit; with all the contumely heaped upon the early itinerant; with all the hard and unrequited labor; with all the patience and good cheer of his wife, who worked hard at spinning and weaving, to procure bread for herself and children, in a log-house that would not shed rain, he stands to represent a noble race of pioneers, many of whose sufferings "crop out" on earth in the rich harvest of to-day, but whose enviable recompense is with the Lord of Glory.

The record of his experience upon Granville Circuit is veined by incidents of the most energetic character, from a verbal discussion to the cowardly action of a mob. Those who decry the age in which we live as an age of growing corruption and infidelity, would do well to consider the deism, lack of æsthetic culture, parsimony, and prejudice of those times. "Say ye not the former days were better than these, for thou dost not inquire wisely concerning them."

In 1802 he was stationed on Long Island, where he procured a house, and removed his family. Of

this place he says: "The Long Island devil seemed to be a different devil from that in other places—a stupid indifference, either as to religion or the honors of the world, prevailed generally. They had a pretty good share, however, of the love of money." Something of his idiosyncrasy may be gathered from a meeting held at North Hempstead. At this place several young women "were awakened, and were humbly seeking the Lord." This aroused the opposition of several young men, who determined on mischief. "So they came out in a mob and beset the house. They consulted what to do." He says, "As they saw through the window that I stood on the farther side of the room preaching, and opposite to me was a candle in a large brass candlestick; so they appointed a stout young man of their party to go in and take that candlestick and throw it at my head, and then rush out. This, they said, would break up the meeting, and all the people would rush out after him, and if I came out they would catch me in the dark and throw me into the Sound. So this young man came in and took up the candlestick, according to their plan. I saw he behaved oddly and strangely; and while preaching I kept my eye upon him. He made some motions as if he would throw the candlestick at me; and just then, hearing some voices out of doors, I concluded the devil was in him and in those out of doors; and while he was looking at me I broke off preaching abruptly, and said to him,

'Young man, the devil is out of doors, calling for you. Set down that candlestick and go out to him.' He immediately set down the candlestick and went out. As he was going out, I cried out, 'That is a faithful servant of the devil. No sooner is he informed that his master wants him than he goes immediately.' We had no more disturbance that night; for some reason, they all departed from around the house."

In 1802 he was made elder in the ministry, at Rhinebeck, by Bishop Asbury, and the same year was reappointed to Dutchess Circuit, when, after a year of great affliction to himself and family, he took the "supernumerary" relation in a manner that would doubtless be regarded highly "effective" at the present day.

In 1805 he was appointed to Croton Circuit, where, as upon the previous, large numbers were converted, and he continued with growing success for two years.

On New Rochelle Circuit, the year before, during which an impression of some calamity to take place had long obtained in his mind, even from twelve years of age, he believed that intimation was fulfilled in the decease of his son John, upon whose grave-stone he placed:—

"May death's best slumbers occupy thy urn.
The turf that hides thee, nature's livery wear;
O, be thou sacred in the silent bourne,
Till time rolls 'round the great Sabbatic year."

In 1809 he went to Reading Circuit, where his life was nearly as chameleon as ever. The two following years were passed on Courtland Circuit, where, after he had paid the junior preachers at the end of the first quarter, he received eight cents! Of which he cheerily says, "I was happy with my eight cents. 'Blessed are the poor.'" 1813 was occupied upon Pittsfield Circuit, and the following year he was constituted a chaplain of a regiment of militia. In 1815 he traveled Litchfield Circuit; the two succeeding years, Granville Circuit; 1818, Chatham Circuit; New York City, two years; afterward, in poor health, on Petersburg Circuit, one year; then at Dalton the same time, after which he was compelled to take a "superannuated" relation.

No one can read the autobiography of this eminently singular and devoted minister without admiration for his native talent, his piety, his cheerful sacrifices, and success. His public ministry is replete with them, and eternity alone can reveal the results of his more than imperial life.

CHAPTER VII.

HISTORY OF MAIN STREET M. E. CHURCH.*

For a time the church at the Falls appears to have satisfied the members at the Landing as a place for public Sabbath worship, but by 1833, the distance was felt to be a severe tax on the convenience, if not the religious prosperity of the latter, who determined upon the erection of a sanctuary in that part of the city.† Pursuant to this end, the Class at the Landing petitioned Conference for permission to supply themselves with the local ministry at their command, under the supervision of the Presiding Elder, Rev. Daniel Dorchester. Their petition meeting with favor, Rev. D. N. Bentley was appointed "preacher in charge," and Revs. George May and John Blackmer, "assistant ministers" in supplying the appointments.

At a general meeting of the brethren of the

* Called "Norwich South," 1834; "Landing," 1837; "East Main Street," 1855; "Main Street," 1858.

† The Sabbath services had been held in the Town House.

"Norwich City Station," as the appointment at the Landing was then called, held June 23, 1834, at the residence of Mr. Jesse Fuller, situated near the corner of High and Main Streets, the following resolutions were unanimously adopted:—

"*Resolved, First,* That the time has come when a Meeting-house in the Landing, for the use of our Society, is indispensable.

"*Secondly,* That we will make a united effort to procure funds for the purpose.

"*Thirdly,* That individuals are hereby authorized to procure a lot of ground in their own name, and to make any contract, for erecting a meeting-house on the same, that they may think prudent; *Provided,* that such individuals do the same on their own *personal and individual responsibility,* so the Society, in its associate capacity, be not involved by any such contract.

"GEORGE MAY, Secretary."

In view of such an arrangement, Rev. D. N. Bentley and Mr. Jesse Fuller had some time previously purchased a lot on their own responsibility; and on the 5th of August, 1834, the said parties, together with Mr. Andrew Clark, "jointly and severally agreed with Messrs. Shepard and Rogers, to erect and completely finish a meeting-house, 44½ by 60 feet, with a basement and steeple, for the sum of $3,200." The lecture-room was finished by the first Sabbath of January, when Rev. D. N. Bentley preached the first sermon, from Gen. xxviii. 17. $617 were obtained on subscription. Mr. Andrew Clark gave $1,000, on the condition that $70 per annum should be guaranteed to him during his lifetime, and $60 to his wife so long as she might

survive him. Mr. Clark deceased July 10, 1839 and Mrs. Vashti Clark, his widow, at Binghamton, N. Y., August 27, 1860. Rev. D. N. Bentley borrowed $600 of Miss Roxana Starkweather, now Mrs. Palmer, on his own note, and a still larger sum at the Norwich Bank, mortgaging his house for security. So prominent were his exertions and indemnification, that he received, with Mr. Jesse Fuller, the deed of the property, and retained it until July 1, 1844, when the pecuniary responsibilities were assumed by the Board of Trustees, appointed at the Quarterly Conference held in the basement of the Main Street M. E. Church, September 9, 1843. The Board consisted of Messrs. David N. Bentley, Jesse Fuller, William Callyhan, John Perkins, George Hebard, Richmond Cranston, and Samuel Carter. Mr. William Callyhan soon resigned as trustee, and, December 14th of the same year, the Quarterly Conference, held at the residence of Mr. John Perkins, elected Mr. John Barnes to succeed him.

The church was dedicated June 17, 1835, by a sermon from Rev. Dr. Fisk, "in one of his happiest efforts," founded on Ps. xciii. 5. The discourse was "so exceedingly well adapted to the occasion, and so evangelical in its doctrine, style, and spirit, that it produced a most thrilling effect upon the congregation. They seemed to be held with an invisible hand, awed and charmed as by a spell, while the speaker presented a view of that 'Holy House,'

composed of 'Living Stones,' polished by grace, and made the dwelling-place of the Most High God."

The Station at this time embraced one hundred and eighty members, including those at the Falls. Rev. William Livesey was present at the dedication, and early in the autumn a revival, which had commenced at the Falls, added largely to the membership at the Landing. The following year the Main Street M. E. Church became a Station.

Revivals of greater or less extent have characterized the ministry of most of the pastors of this church, but they possess little that is peculiar. The Society has always embraced devoted and talented members, many of whom have entered upon the "great reward," the memory of whom is fondly impressed upon their surviving contemporaries, who, faithful, must soon join them in God's Elysium.

During the past year the vestry of the church has been tastefully remodeled, under the pastoral charge of Rev. I. M. Bidwell, and the ministry of Revs. E. J. Haynes and Joseph D. Weeks, of the Wesleyan University, under whom the congregation has greatly augmented. Several conversions have taken place during the year, and if talent, pecuniary ability, and a Divine disposition to bless, are all the requisites of ecclesiastical prosperity, this Society cannot fail of attaining a felicitous future.

The following action was taken respecting the

Centenary of general Methodism, which, as it began in England, may justly be called "British," to distinguish it from "American" Methodism.

"NORWICH, *July* 29, 1839.—At a meeting of the Official Board this evening, some conversation was entered into respecting the approaching *Centenary*, recommended by the Wesleyans in England, to commemorate the *One Hundredth Year of Methodism*. So few being present, no order was taken, but it was concluded to bring it before the next Board meeting.

"*August* 31, 1839.—The Board met this evening.

"*Resolved*, That Rev. George F. Pool, preacher in charge, and William Trench, and John Perkins, be a committee, to take into consideration the approaching Centenary, and to bring the subject before the next Quarterly Meeting Conference.

"*September* 2, 1839.—The Quarterly Meeting Conference having met, the committee appointed by the last meeting of the Board brought in their report on the subject of the approaching Centenary of Methodism, consisting of a Preamble and Resolutions, which were read, but it being too late in the evening to discuss the subject, it was *Resolved* to adjourn until Friday evening next.

"*September* 6—Quarterly Meeting Conference met as *per* adjournment. The records of the last meeting read. The Preamble and Resolutions that were before the meeting on the 2d instant were read, and passed separately, and are as follows:—

"'We, the members of the Quarterly Meeting Conference of Norwich City Station, hereby record our gratitude to God that he has mercifully permitted us to live in the *Hundredth Year of Methodism*, and to hail with heartfelt joy the approaching *Centennial Celebration*. In order that we may be actuated by a zeal becoming so great and so rare an occasion, we adopt, as the basis of our operations, the following resolutions:—

"'*First*, That we cherish in grateful hearts the memory of Wesley, who, under God, was the instrument of that revival of religion which is so well calculated to spread Scriptural Holiness throughout the world.

"'*Secondly*, That our Doctrines and Discipline, after the lapse

of a hundred years, are still entitled to the high respect and ardent love of all who bear the name of "Methodists."

"'*Thirdly*, That we celebrate the Centenary of Methodism at the time, and in the manner, recommended by our Annual Conference—namely, on the 25th day of October next, with a prayer-meeting at sunrise, a suitable public discourse at 11 o'clock, and a love-feast in the evening.

"'*Fourthly*, That we will not only make this an occasion for spiritual improvement, but that by our pecuniary contributions we will erect a monument which may long remain a blessing to the Church and a memento of our gratitude to God, and of our attachment to Methodism.

"'*Fifthly*, That in addition to the objects of benevolence specified by the New England Conference, and in view of the wants of our own Society, we recommend to our friends to direct at least a part of their subscriptions, either to liquidate the debt on the meeting-house, or to build a parsonage.

"'*Sixthly, That the names of all who contribute to one or more of these objects be registered in a book, and be preserved in the archives of our church, as a memorial of their gratitude to God, for having lived in the Hundredth Year of Methodism.**

"'*Seventhly*, That as soon as may be, a preparatory meeting be held and subscriptions be opened for the above-named objects.

(Signed) "GEORGE F. POOL,
"JOHN PERKINS,
"WILLIAM TRENCH,
} *Committee.*'

"*Resolved*, We accept the whole document, including the Preamble.

"*Resolved*, We appoint the second Sabbath in October to hold the Preparatory Meeting, and that a committee of five be appointed, to make the necessary arrangements for conducting the meeting, taking subscriptions, &c., to consist of the following persons: Rev. George F. Pool, D. N. Bentley, William Callyhan, J. Perkins, and Jesse Fuller."

The following was taken from an Address given

* See Appendix D.

by Rev. George G. Cookman, in John Street M. E. Church, of New York City, October, 1839:

"Sir, although upwards of eighteen years have passed away since your speaker stood upon that sainted spot—the tomb of the Rev. John Wesley's father—yet the sublime and holy enthusiasm of that moment lives and burns in this heart as intensely as ever. * * Now in this, the Hundredth Year of Methodism, I find myself standing in John Street Church, the birthplace of *American* Methodism, surrounded by a multitude of its warmest friends. What hath God wrought! Surely, Sir, we may sing,

> "'When he first the work began,
> Small and feeble was his day.'

Yes, Sir, while in imagination's bright creation I see the parsonage of Epworth on fire, and in yonder window a little boy enveloped in the raging flames, and crying aloud for help, I involuntarily exclaim, 'Who is that boy?' and the reply is, 'Yonder is little John Wesley; yonder is the boy who will set the world on fire; yonder is the boy that, under God, will make a stronger impression upon the public mind, and public morals, than all the philosophers who have ever written, or the legislators who have ever governed.' For, Sir, the little plant of Methodism which was placed by his hand, as a root in a dry ground, amid the scoffs and persecution of the world, has become a most magnificent tree, throwing its wide-spreading branches over the continents of the earth and the islands of the sea, and in this, the first Centenary, more than a million of happy rejoicing Methodists, from 'Greenland's icy mountains to India's coral strand,' will, beneath its friendly shade, raise the loud and triumphant song of 'Glory to God in the highest, peace on earth, and good-will to men.' It is not my intention to pronounce any panegyric on Mr. Wesley, but rather to glorify the grace of God in him. We regard him as an eminent *instrument*, employed by Divine Providence for the good of mankind. The history of Methodism, as identified with that of John Wesley, is a bright page in the mysterious book of Providence. Was it not providential that he was born when he was, where he was, what

he was? Was it not providential that he descended from an honorable and pious ancestry; that he was the happy son of so excellent and talented a mother? * * I thank God, Sir, that John Wesley was a college student; that he sharpened his wits on the Oxford grindstone; that in the great emporium of British erudition, he forged and polished those weapons of intellectual warfare by which, in future, he was able to reason with the lofty prejudices of the prelate, or detect the sophistries of the skeptic. Mr. Wesley was one of the most successful preachers, and one of the most industrious writers and extensive publishers of his day. He wrote, not for fame or for money, but for the illumination and elevation of the mass of the people. He could appear to advantage in a two-penny pamphlet, or in a royal octavo. From his little tract on 'Primitive Physic,' to his 'Christian Library,' in fifty volumes, we see the versatility of his taste, the comprehension of his views, the energy of his application. * * Well, Sir, it was in the commencement of the eighteenth century that a handful of Oxford students came to the conclusion that if the Bible were true, real Christianity was a very different thing from the popular religion of the day. To promote the one grand object, they laid down rules for reading the Scriptures, conversation, prayer, meditation, fasting, and visiting the sick. Their precision attracted the attention of a wag of a student, who facetiously remarked one day, 'A new sect of Methodists has arisen among us,' and from this satirical remark, a by-word, a nick-name, arose this famous cognomen, 'Methodist.' But what's in a name? 'A rose would smell as sweet with any other name.' * * Full of strong moral convictions, and honest zeal, and good intentions, behold our young Churchman embarking for Georgia, to convert the North American Indians, and before half way across the Atlantic, discovering, through the aid of a few pious German Moravians, to his consternation, that he was unconverted himself! Finally, behold him led on by Peter Bohler, the Moravian, his spiritual father, from one step to another, until finally, he says, while at a meeting in Aldersgate Street, London, as one was reading Luther's preface to the Galatians, 'I felt my heart strangely warmed.' That, Sir, was Methodism. Then was the kindling of a fire, which, I trust, will glow and run, until

'Heaven's last thunder shakes the world below.' And in all his subsequent history, in his expulsion from the Established Church, in his out-door and field preaching, in the origin of class-meetings, the employment of lay preachers, the settlement of the 'Poll-Deed,' securing the chapels forever to the itinerancy of Methodism, thus perpetuating the system, binding it equally upon preachers and people, we see not the wisdom and policy of man, but the wisdom and power of God.

"But what is Methodism? To this oft-repeated question, and to the many explanations which have been offered, permit us to give a definition of our own. And first, we would answer the question negatively by remarking, *Methodism, so called, is not a sect. The announcement of Mr. Wesley at the outset of his career was anti-sectarian, and has been fulfilled to the very letter. 'The world is my parish.' Mr. Wesley ever disowned all idea of forming a mere sect.* He intended that Methodism should be a nucleus to radiate light and heat throughout all the churches. Then it was no uncommon circumstance for persons to be in communion with the Established Church, or of the Dissenting denominations, and yet meet in class among the Methodists. Thus Mr. Wesley lived and died a member of the Church of England, nor have the Wesleyan Methodists ever formally withdrawn from the Establishment. Our pulpits and altars are anti-sectarian, admitting all evangelical ministers to the former, and members of other churches to the latter, setting forth on this subject an *example of Christian liberality* which it would be well for *some* churches to imitate who charge us continually with sectarianism.

"But *Methodism is not a form.* It has waived controversy about forms, but contended manfully for the power of Godliness. Mr. Wesley was no ways scrupulous; he could preach at St. Paul's, or St. Bartholomew's Fair; in a mahogany pulpit, or on a horse-block; under a tree, or upon a mountain. And his sons are like him. They can preach in a surplice, or in their shirt-sleeves; in pewed or free churches; with notes or without. * *

"Methodism is not an opinion. It demands no previous test of opinions, but one only condition, 'A desire to flee from the wrath to come, and to be saved from their sins.' The magnanimous lan-

guage of Mr. Wesley was, 'Away with opinions: if *thy* heart is as *my* heart, give me *thy* hand.'

"What, then, is Methodism? And we answer, *Methodism is a spirit.* It is the spirit of Bible truth and Christian charity introduced and defined in the mind, the heart, the character, the habits, the labors of that remarkable man, John Wesley, and, from him, expanded to upward of a million other minds and hearts, making upon them the imprint of his sentiments and doctrines, the light of his example, the impulse of his zeal. And what is this spirit? We answer, 'Now the Lord is that spirit, and where the spirit of the Lord is there is liberty.' That, Sir, is Methodism. What is Methodism? *Methodism, Sir, is a revival of primitive New Testament religion, such as glowed in the bosoms, and was seen in the lives of the Apostles and Martyrs. It is a revival of the vital, fundamental doctrines of the Christian faith. It is a revival of original New Testament organization, particularly in restoring the itinerancy and brotherhood of the ministry, and the right administration of church discipline. It is a revival of the social spirit, the free and ancient manner of social worship. It is, above all, a revival of the Missionary Spirit, which, not content with a merely defensive warfare upon Zion's walls, goes forth aggressively, under the eternal promise, to the conquest of the world.*

"Sir, I can never think of the great revival of religion which took place within the Church of England one hundred years ago, without having before me the image of some ancient cathedral, with its lofty aisles and vaulted roof; and in the very centre of the marble-paved floor I see a few shivering, decrepid old people, endeavoring vainly to warm themselves over the flickering embers of an expiring fire, and while indulging feelings of pity and commiseration, I see a brisk, sprightly little man enter, and, with characteristic promptitude and zeal, he begins to stir up the fire. That little man is John Wesley. While he is thus engaged, I see the saintly Fletcher approach with an armful of fagots, and throw them on the brightening flame: and, presently, I see approach with eager steps a portly personage, George Whitefield, and he begins to blow, and blow mightily, and the fire begins to kindle; and as the towering flame illumines and warms the church, I see Charles Wesley,

the sweet singer of Methodism, take the harp, and as he touches the strings with more than mortal inspiration, I hear the joyous strain:

"'See how great a flame aspires,
Kindled by a spark of grace;
Jesus' love the nations fires,
Sets the kingdoms in a blaze.

"'To bring fire on earth he came;
Kindled in some hearts it is;
O that all might catch the flame,
All partake the glorious bliss.'

Methodism repeats the word of command through all her ranks first issued by the great Lord and Captain of the 'sacramental host,' 'Go ye into *all* the world,' and, blessed be God, her sons *obey and march.*

"If then, Sir, this be a true version of Methodism, and I am still pressed with the question, 'What is the grand characteristic, the distinctive peculiarity of Methodism?' I would answer, it is to be found in one single word—ITINERANCY. Yes, this, under God, is the mighty spring of our *motive* power, the true secret of our unparalleled success. Stop the itinerancy, let Congregationalism prevail for only twelve months, Sampson is shorn of his locks, and we become as other men. Here I would make a central position, here lay the utmost stress. This is a vital point. In the establishment of this position, allow me to borrow the light of an illustration. * * Referring to 'the vision of Ezekiel's wheels,' you will perceive there are 'wheels within wheels.' First, there is the great outer wheel of *Episcopacy*, which accomplishes its entire revolution once in four years. To this there are attached twenty-eight smaller wheels, styled *Annual Conferences*, moving around once a year; to these are attached one hundred wheels, designated *Presiding Elders*, moving twelve hundred other wheels, termed *Quarterly Conferences*, every three months; to these are attached four thousand wheels, styled *Traveling Preachers*, moving round once a month, and communicating motion to thirty thousand wheels, called *Class Leaders*, moving round once a week, and who, in turn, being attached to between seven and eight hundred thousand wheels, called *Members*, give a sufficient impulse to whirl them round every day.

"Here let us, then, raise our Ebenezer: here let us build our centenary monument of gratitude in the sight of Heaven, to be admired by generations yet unborn. Let its base be *Itinerancy;* and on that broad, deep pedestal, let us inscribe the words of Wesley: '*The best of all is, God is with us.*' Let its columns be education; let their architecture be classically chaste; and on its lofty summit rekindle the hallowed flame of missionary zeal, which, as a beacon light, flashing its bright beams across the deep dark sea of this apostate and tempestuous world, may guide many a forlorn wanderer safe home to the land of rest and peace."

The objects for contribution were, parsonage, missions, preachers' aid, education, and church debt; of which the first and last were local in character. One hundred and fifty dollars and eighty-two cents were subscribed, the amounts varying from five cents to twenty dollars.*

The following hymn was preserved amid the archives, composed by J. Montgomery, Esq., for the Centenary of Wesleyan Methodism, entitled "A Hundred Years Ago."

"One song of Praise, one voice of Prayer,
Around, above, below;
Ye winds and waves, the burden bear,
'A Hundred Years ago!'

"'A Hundred Years ago?' What then?
There rose, the world to bless,
A little band of faithful men—
A cloud of witnesses.

"It looked but like a human hand:
Few welcomed it, none feared;
Yet, as it opened o'er the land,
The hand of God appeared.

* For names of donors, see Appendix D.

"The Lord made bare His holy arm,
In sight of earth and hell;
Fiends fled before it with alarm,
And alien armies fell.

"One song of Praise for mercies past,
Through all our courts resound—
One voice of Prayer, that, to the last,
Grace may much more abound.

"God gave the word, and great hath been
The preacher's company;
What wonders have our fathers seen!
What signs their children see!

"All hail 'a Hundred Years ago!'
And when our lips are dumb,
Be millions heard rejoicing so,
A Hundred Years to come!"

The Centennial of American Methodism was celebrated by the New London District of the Providence Conference in this city, September 26, 1866. The following will serve to indicate the general features of the occasion :*

The New London District Centenary Convention met in the Free Church at 10½ A. M., the first service being an old-fashioned love-feast, held after the pattern of Auld Lang Syne. The church was crowded to repletion. Rev. P. T. Kenney, Presiding Elder for this district, opened the service by reading the 711th hymn. Prayer was offered by Rev. William H. Stetson, of Danielsonville, and the bread and water were then distributed.

The Presiding Elder gave some interesting reminiscences and statistics of early Methodism in this city and in New London District, after which some fifty or more followed with remarks in the usual style of a love-feast.

* The writer is greatly indebted to the "Bulletin," of Norwich, for the account.

The singing by the choir of the Willimantic Church, led by Lieut. Harry Wilson, assisted by the Jordan Family, was excellent, and most satisfactory to the audience.

The following list of officers were nominated:

President.—Joseph Cummings, D. D., LL. D., President of the Wesleyan University, Middletown, Conn.

Vice Presidents.—Revs. P. T. Kinney, P. E., Williamantic; I. M. Bidwell, Norwich; W. Emerson, West Thompson; H. S. Ramsdell, Vernon; E. Benton, Rockville; B. M. Walker, Tolland; L. D. Blood, Fisherville; E. B. Bradford, South Manchester; J. Mather, North Manchester; W. J. Robinson, New London; S. S. Cummings, South Coventry; N. Goodrich, Staffordville; L. Pierce, East Haddam; and Messrs. D. N. Bentley, C. D. Filmore, N. G. Lippitt, Norwich; Stephen Hammond, Danielsonville; Josiah Morgan, New London; Otis Perrin, West Woodstock; J. F. Brooks, Stafford; George W. Mallory, Mystic Bridge; Timothy Keeney, West Manchester; Silas White, Rockville; Ashmun Pease, Hazardville; Jonathan Skinner, Eastford; Thomas Turner, Willimantic; Nehemiah Upham, Norwich; Erastus Standish, Colchester; Capt. Nelson Brown, Westerly, R. I.; John Mitchell, Norwich.

Secretaries.—Rev. E. F. Clark, Norwich; Rev. William T. Worth, Stafford Springs.

Committee on Resolutions.—Revs. H. W. Conant, Uncasville; G. W. Brewster, Willimantic; W. H. Stetson, Danielsonville.

AFTERNOON.

The Convention met at the East Main Street Church at 2 P. M. Rev. Dr. Cummings in the chair. The house was crowded.

The following original hymn, by Rev. George Lansing Taylor was sung by the choir:

"Great God of Israel! lo! to thee
Adoring millions bow the knee,
And bless, with rapturous shouts and tears,
Thy goodness through a hundred years.

"Since first our sires this New World trod,
What wonders hast thou wrought, O God!

A nation vast, from sea to sea,
A church whose myriads worship thee.

"God of Elijah, flash thy fire
Responsive, while our prayers aspire,
Till hearts and holocausts shall flame
A sacrifice to Jesus' name.

"Pour forth thy spirit from on high!
Convert, illumine, sanctify!
Till millions more, with Israel's host,
Praise Father, Son, and Holy Ghost!"

Prayer was then offered by Rev. D. H. Ela, of Providence, R. I.

Rev. Edgar F. Clark, of the Sachem Street Church, delivered the address of welcome in behalf of the denomination in Norwich. In welcoming the Convention to the "Rose of New England," as he termed it, he said:

"BROTHERS, AND FRIENDS OF THE CONVENTION:

"In behalf of Methodism in Norwich, I extend to you a hearty welcome. The amenities and hospitalities of our city are as generously tendered, as, we are confident, they will be felicitously enjoyed. Welcome to our city,—we are glad for your sakes it is beautiful. Welcome to our homes,—ready hands will throw open the doors. Welcome to our halls and churches,—if they are too limited, we are consoled in the trust that the hall is not the measure of the heart.

"How opportune is the hour in which we have gathered. Methodism, as a system, is no longer an experiment. She is now a century-plant, whose healing fragrance is wafted to a thousand climes. Prejudice against her resides only in the bosom of ignorance and bigotry. Opposition, of the most inimical character, has been converted into general favor. The arm that was lifted with harmful missiles, is now upheld in benedictions on the cause. The mob has become the devout audience, and the pen of calumny is now employed in atoning for the past. Modern theology has paid tribute to many of her tenets, while philosophy evinces a pleasing recognition. The elm and the school-house are supplanted by stately temples whose spires are yearly mounting higher and

higher. Poverty, though welcomed, sits not alone in the sanctuary, while literature finds better than royal repose in her arms.

"It is well for us to pause a moment on the field, and, while the angels of hope wipe away the sweat of battle, pay our respects to our foremost but fallen ranks, who, by their sacrifices and labors, have pioneered the way to present victory. It is full time that the shades of the faithful dead were committed to their merited sepulchre, and a requiem as broad as the nation, chronicles the mortality of the church. The man who can forget his mother is fit to betray his country, or murder his friend. Moreover, in the urns of the past will be found many a thing of value.

"In no spirit of invidious glorification are we assembled for our Centenary. We are met to bless the God of all the churches, and to lay up in the repository of a common Christianity our time-honored banners. Before we meet again for Centenary reminiscence, we trust the soldier of Christ will be a unity, and the whole earth be filled with millennial glory.

"And while we linger in the churchyard, our thoughts and time will not be only consumed in the retrospective. On the marble are fingers pointing upward and onward. Higher than the shout of victory from the past is the battle-cry, 'Forward! March.' Pausing to catch the benedictions of the bygone, and read the inscriptions on stony flags, under which the dead are filing into a joyful eternity, let us gird on our armor anew, until we too, after having lived in the service and bliss of churchhood on earth, shall join the Centenary bands who have passed on so gloriously before us."

Rev. Dr. Cummings was then introduced. He said, in commencing:

"Fitting is it that the church should select this year as a festival occasion. We rejoice that this year of remembrance and rejoicing comes to us under circumstances so favorable. It is a year of Peace. Had it occurred earlier, during the dark and bloody years of war, under how different circumstances would we have met! The sad events, also, which would have affected us had it been held soon after, have been tempered by time. How close is the history of this church to that of the country.

Older than the nation is our church. It has ever been closely connected with all that conduced to the nation's prosperity. It has grown with its growth, and strengthened with its strength. This church was the first to congratulate Washington on his inauguration, the first to put a formal recognition of the government into its articles of faith. It was declared by this church in the troublous times, when the question was agitated, that the United States was a sovereign nation."

The speaker then went on to argue that this church was especially adapted to this nation's peculiar circumstances and growth, the system best adapted to the principle of self-government. He then described its formation and organization into circuits, districts, and conferences. This system of church organization, he argued, could not be bettered for a new country and scattered population. To it we owe our success.

"A second point of the adaptation of the church to the nation is the *unity* of the church. All who are admitted to the church are members and recognized members everywhere. The natural result of this one church has been to prevent sectionalism, and it was rightly considered one of the greatest blows to the nation when the Methodist Church was divided, for which rebel plotters had toiled as one of their most important ends.

"The church by its principle of unity tended to produce the feeling of equality. In our church the principle of unity most effectually repels that utterly abominable feeling—offensive to God—the feeling of caste. The organization of our church is best calculated to drown this feeling—repugnant to a republican government.

"Closely connected with the unity of this church is its liberality, its unsectarian charity. The only condition of admission is solely a desire to flee from the wrath to come. It is a cheering sign to us, that at this age there is less disposition to discuss the abstract doctrines over which thinkers have puzzled, and which Milton, I know not on what authority, represented the fallen angels as discussing.

"The great principles first enumerated in this church are those you most often hear set forth in the pulpits of the day. With our church, unlike others, the doctrines are unchanged. The princi-

ples set forth by our pioneers in the wilderness are our principles to-day. And if there is more agreement with other churches to-day, it is not the Methodist Church that has *changed*—the others have come to it.

"One more point—the adaptation of our church to a people like ours, because of the interest this church has always taken in the education of its youth. Methodism has been incorrectly reported as opposed to education. It had its origin in the most aristocratic college in the world. Instead of being opposed to educational institutions, the church has of late years been disposed to organize too many new ones. Now it seems wisely to have resolved to place its present institutions on a sound footing before planning new ones." The speaker then cited the history of Wesleyan University as an evidence of the interest manifested by the church in education. At the same time he gave his hearers a gentle reminder that unless this University was sustained, and endowed by them sufficiently to offer the same advantages as any other college, the youth would not be sent there, and thus we lose the religious control over them. The good done by the University and the character of its graduates were cited to strengthen the appeal which he made at this time, as the University was one of the objects of the Centennial contributions—the sum of $250,000 being asked for.

Another hymn was then sung by the choir.

An address was then delivered by Rev. Dr. Erastus Wentworth, of Troy, N. Y., late missionary to China, and a former resident of this city—a native of Stonington.

Dr. Wentworth announced his topic as, "The relation of Methodism to Missions." "As Christianity was a mission, and Christ a missionary, so Methodism would not be Christianity if it was not a mission. The first missionary ever sent out by the first Protestant missionary society was John Wesley—sent to this country in 1735. The second missionary society in England, in 1794, was the Baptists. The London missionary society came the next year.

"Christianity and commerce go hand in hand—so our first question is, has Christianity kept up with the advance of commerce? I answer, no; but this topic I have not time to discuss to-day. The second question is, has the Methodist Church done its full

share of the missionary work of the world? This is the point I propose to discuss. Our church started in mission labor, on an average, at about the same time as other missions. *Our comparative work* is what we are to consider—what we have done in comparison with other denominations. By the last missionary report (1864), I find that we have raised one-eleventh of all the funds contributed for forty-eight missionary societies there reported. And we have raised one-third of what was raised for sixteen societies in the United States. This year we purpose to raise $1,000,000, which will be one-fifth of the whole amount raised by the whole world for missionary labor."

The speaker then alluded briefly to the way in which laborers volunteered in this work, and to the work in the West.

"Now, then, we have spoken of the past, what shall we say of the future? In the first place, we offer a great stimulus by promising to raise a million dollars this year—it will inspire other denominations to do likewise. But while the world is doing business on the wholesale, Christianity is still kept in the small retail grocery way. *We* make a great ado about raising a million dollars. Why, there are three men in New York worth $10,000,000 each.

"The effect of our itinerant system has also been carried into other churches. You don't see instances now like that of the church up-town, where Dr. Lord and Dr. Strong were the pastors for one hundred years. They change now nearly as often as we do.

"Another thing we want is a magnificent Methodist denominational Mission-house in New York. We want it because moral enterprise will revolve about material centres.

"Finally, our record as a missionary society is one of which we need not be ashamed. The names of scores of noble workers in this, as in other denominations, are immortal. Africa and China boast a list of historic missionary martyrs. The dying words of Dudley Tyng, 'Stand up for Jesus!' which have been immortalized, have a parallel in the words of that young Methodist, Martin, dying at Foochau of Cholera last year. When a friend approached his bedside and said, 'What word shall I send home for you?' 'Tell them,' said the dying man, 'it pays to be a Christian.'

Words worthy to be emblazoned over your Young Men's Institutes and all your schools of learning. Yes. it pays to be a Christian; the interest is richer than that of your five-twenties and seven-thirties.

"Months ago I held the skull of Philip Embury, when it was about to be removed to another cemetery, and I reflected on the work he had done. What growth from a small beginning. The great hindrance to our work is caste. It was with difficulty that the caste feeling was rooted out of the Apostles themselves. I wish we had Paul here to-day, to send him all over the country to preach the doctrines that he preached on Mars Hill. Remember, when we are afraid of the 'dirty Irish,' or 'greasy negroes,' what God said to Peter in a vision: 'What God has cleansed, call not thou common.' But the spirit of caste is dying out, thank God! When St. John saw the vision, and prided himself on the number of Jews sealed, then he saw a great multitude that no man can number, more than the Episcopalians ever ordained; than the Baptists ever put under water; than the Methodists ever saved by shouting and singing. But, in conclusion, let us remember that we are all missionaries, and wherever we may lay our bones, may we all meet in heaven around the throne of the Lamb, praising Father, Son, and Holy Ghost."

The closing part of Dr. Wentworth's address was very impassioned, and completely carried away his audience.

EVENING.

The Convention, at 5 o'clock, adjourned from the East Main Street Church to Breed Hall. The exercises were then opened with singing another original hymn, entitled "A Hundred Years to Come," by the Willimantic Choir, the praise of whose rendering was on every tongue. It is not too much to say, perhaps, of this really fine choir of singers, that they have few equals in the State, in their special department of Church music, and as a "Glee Club," also, have won the encomiums of many an admiring audience in other places.

Divine thanks were returned by Rev. P. T. Kenny, the popular Presiding Elder of the District, after which a most bountiful colla-

tion followed, which seemed at least to put the audience in the best of humor, and happy condition to enjoy the rich and varied intellectual repast served up under the direction of President Cummings, whose urbanity as a presiding officer was beyond all comment.

At the close of the collation, and before the intellectual part, the remaining cake was sold at auction by Mr. P. B. Green, the last loaf of which, sold to John Mitchell, Esq., of this city, for $33.* Another song; prayer by Rev. G. W. Brewster, of Willimantic, and the ball was opened by the introduction of the following resolutions:

"*Resolved, first,* That we recognize the hand of Almighty God in the inception, organization, and growth of the Methodist Episcopal Church in the United States.

"*Resolved, secondly,* We cherish the memory of the 'fathers and mothers' of Methodism, who have toiled early and late in the cultivation of this field, sowing beside all waters, literally 'going forth weeping, bearing precious seed,' hoping against hope, amid persecutions and trials, but laying the foundation of our Zion upon the broad platform of a free, present, and full salvation; and as we are now entered into their labors, we will strive to emulate their glorious examples of fidelity and faith.

"*Resolved, thirdly,* That in celebrating the first centennial of the church of our choice, we extend the fraternal hand to all bodies of evangelical Christians.

"*Resolved, fourthly,* That in view of the exceeding great mercies of the past, we earnestly beseech the ministry and members of our church to renewedly consecrate themselves to the service of God; and, in gratitude for his many benefactions, to make a special Thanksgiving, in accordance with the recommendation of the authorities of the church.

"*Resolved, fifthly,* That while we recognize the Sunday-school as one of the agencies for scriptural instruction, the time has fully come when it should be considered and used as a divinely commissioned agency for the immediate conversion of the children of Christ.

* This loaf was furnished by Frank Grant, Esq., of South Windsor.

"*Resolved, sixthly,* That while we believe the Methodist Church is doing its full share of the great missionary work of the nineteenth century, it behooves us to keep up the missionary spirit that has characterized our efforts from the beginning, and to labor on until every obstacle is overcome, and we realize the glorious vision of our present faith, a world converted and saved in heaven.

"*Resolved, seventhly,* That whilst we harmonize in our feelings with all the objects presented for our benefactions by the General Conference, we recommend to the Church in New London District, for especial consideration in their Centenary benefactions, the Biblical Institute to be located near Boston, the Wesleyan University, the Mission House at New York, and the Providence Conference Seminary.

"*Resolved, eighthly,* That the thanks of this Convention are hereby tendered to the speakers, the choir, the citizens of Norwich, and all others who have contributed for our entertainment."

The President now introduced Rev. D. H. Ela, of Providence, who excused himself for want of preparation, being called upon quite unexpectedly to fill the place of another, who failed, through domestic affliction, to meet his engagement here. His address, though not lengthy, was well received. He spoke briefly of the secret sources of Methodistic success, attributing it mostly to the doctrine of a conscious salvation and communion with God, closing with a fitting reference to other churches who inscribe the same doctrine upon their banners, and unite in the same glorious experience.

Another song was sung by the choir, and Rev. Dr. Wise, of New York, editor of Sunday-school books and papers, made a representation of the Sunday-school work of the church. He began by saying that Methodism had always loved the children. It was natural she should do so. She early learned this from the example of her founder, John Wesley, who was passionately fond of the children. A touching incident illustrating this love of Wesley was related, and another concerning Bishop Asbury, of this country, who, though a bachelor, took great delight in teaching and instructing the little ones wherever he went. He affirmed that the idea of Sunday-schools originated in the mind and heart of a Methodist

woman, to whom Robert Raikes refers, and admits his indebtedness for his first conception of this glorious idea, and by whose advice he opened his first school among the poor children of the village where he dwelt, in the year 1781. For a few years this school was unknown and unnoticed beyond the circle of his own village, but in 1785 Mr. Wesley incorporated it into the requirements of his societies, and recommended its general adoption. Thus Methodism claims the honor of introducing this institution to the church, and making it a nursery of piety and revival, Mr. Wesley declaring that this was one of the best institutions given to the Church for centuries. The idea of gratuitous instruction also was originated and introduced by the venerable founder of Methodism, in the year 1786. In America the same great fact may be noted, viz.: that the Sunday-school owes its organization and introduction to American Methodism, Bishop Asbury starting a school in 1786, in the house of Thomas Renshaw, in Virginia, in which a boy was converted, and some time after became a traveling preacher in the Methodist connection. Many other facts were related, all going to prove the same claim, but which time and space fail to afford room for a full report. Interesting statistics were presented, showing that nearly a million of children were now in the Sunday-schools of the M. E. Church, and a literature unrivaled in its variety, adapted to the use of these schools—the reading-books alone amounting to over 2,000 volumes.

Letters were received from Bishop Simpson, ex-Secretary Harlan, and ex-Governor Buckingham, the last being read to the Convention, and receiving the most hearty applause.

Gov. Hawley was next introduced. He commenced by returning thanks to the committee for the invitation extended him, and remarked that he owed a debt of gratitude to this church, being educated partly at one of her seminaries, and having a beloved sister a member of its communion. He paid a glowing tribute to the efficient organization of the M. E. Church, claiming that the peculiarities of her itinerant system and unity of organization are the chief elements of her power and success. He expressed the hope that the itinerancy would never be abandoned, for through this agency the poor have the Gospel preached to them. As a

conscientious politician, he expressed a desire to see the churches of all denominations alive to the work and responsibilities of the times.

He said that no constitutional amendments, no political platforms, could save a country, but we must put school-houses and churches all over the South, and reconstruct society with the truths of the Gospel. His address was most heartily received, and frequently interrupted with loud bursts of applause.

At the close of his speech, Rev. James D. Weeks, of this city, presented a beautiful bouquet to the Governor, with the following words:

"*Your Excellency:* In the darkest hour of our country's history, when the clouds hung heavy over our pathway, and the battle went against us, it rejoiced us to hear that one man stood firm, and one body of men flinched not, but remembered the flag. In behalf of these Methodists of New London District, these generals and privates of this army, these soldiers of the Cross, I have the honor to present you, the first soldier of Connecticut, with this bouquet."

The Governor fittingly responded—making a very complimentary allusion to the soldier boys from Wesleyan University, whose record is as bright as the brightest on the page of our country's history.

Another song.

Gen. Ferry was now introduced, whose address was beyond all praise. He expressed it a privilege to be here, though he had been invited to attend a Convention in another State. He greeted Methodism as a branch of the church militant, and rejoiced to give glory to God rather than honor to man. Though he differed from Methodism in theological sentiments, accepting for himself Calvinism with the same heartiness with which these accept Arminianism, what of all that, if we all acknowledge one Christ? He paid a glowing tribute to the Wesleys, to whom England owed much of her triumph over formalism and heathenism, and New England was indebted for her religious standing and present power and influence. Methodism gave the Gospel to the poor—handed it out to the masses, and this was her glory and her renown.

He offered a few fitly chosen remarks concerning the missionary work of the churches. Our faith is too cold concerning the twelve hundred millions of benighted heathens, but we need not despair. With three hundred and fifty millions of Christians the conversion of the world is not so distant a matter to our faith as it was to Peter and his handful of associates at the day of Pentecost. He remarked that it was the peculiar pride of Methodism that it is a missionary church. He urged them to reject all humanitarianism and every thing which overlooks the pure principles of the Gospel and to go forward in spreading the truth over all lands.

No report can do justice to the very eloquent addresses of Gov. Hawley and Gen. Ferry. They were repeatedly applauded, and in several instances the enthusiasm of the audience was almost unbounded.

Rev. E. J. Haynes now came forward and presented another bouquet to Gen. Ferry, with appropriate remarks.

Gen. Ferry's response was at once touching and beautiful. He closed by asking the prayers of the audience in his new and responsible position as a public servant in the council-halls of the nation.

A few remarks from the President, and another song by the choir, and the Convention closed. In every respect it has been a complete success—far exceeding the most sanguine expectations of its originators and supporters.

Among the deceased members Mr. Jesse Fuller holds early and eminent rank. At his residence the church was first planned, and, in connection with Rev. David N. Bentley, he purchased the present site, and appears to have manifested the deepest interest in the prosperity of this society. In all financial, practical, and spiritual matters, he was an enviable representative of that small minority, observable in many Christian churches, who

carry not only the *responsibilities* of religion, but, in addition, its *present and prospective immunities.*

Among the first trustees was Mr. John Perkins, long the secretary of that board, and one of the most honored and consistent Christians of Norwich. Rev. John Howson, pastor, preached his funeral sermon March 4, 1849, on Matt. xxv. 23: "His Lord said unto him, Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Among many merited references to his character, he says:

"He was a descendant of one of the first proprietors of that portion of the town of Norwich now known as Lisbon, and was connected with many of our most respectable and influential citizens. His father was Simeon Perkins, who was born and spent his youth and early manhood in this town. In the year 1760 some business led him to the then sister colony of Nova Scotia. He was induced to remain there, and made it his permanent home until his death in 1812, sustaining during his whole life a reputation for intelligence, integrity, and piety, the savor of which still exists in that land of his adoption. Our deceased brother was born in that province in the year 1778, and when of sufficient age was sent to this town to school.

"In the year 1807, under the preaching of the Rev. William Sutcliffe, an eminent and successful minister of Jesus Christ, and Weslyan missionary in the town of Liverpool, Nova Scotia, he was brought to the knowledge of himself as a sinner, and of Christ as a Saviour. His wife was made at the same time a sharer of divine grace, and they both immediately consecrated themselves to God and his service. They united themselves with the Methodist Church, and have maintained an irreproachable Christian character to the present time. In the year 1819 he removed to the United

States, whither his only child, Joshua Newton Perkins, Esq., a gentleman long and highly respected in this community, had preceded him. He resided for a number of years in Ithaca, in the State of New York, where his name is still as ointment poured forth. In the year 1833 he removed to this place, which, as the birthplace of his ancestors and the scene of many of his most pleasant days, was ever to him a delightful abode; and you yourselves are his witnesses how he has gone in and out among you, fulfilling all his duties as a Christian and a citizen with zeal and fidelity. For the past fifteen years you have been the judges of his deportment, and I ask, is there one here who can asperse his fair fame?

"He sought not his own, but the things of Christ, and so greatly was this manifest that he carried it into all his deportment. He seemed to act in all things in reference to the law of Christ. One of his late associates in the bank, a gentleman and a Christian, said to me a few days since: 'We *know* Mr. Perkins was a good man—we not only saw it, but we *felt* it; and often has his ever correct deportment been a reproof to our more thoughtless conduct;' and his brethren in the church well know how careful he was in all things, lest he should offend against the law of Christ.

"Another trial of character which we noticed in the good and faithful servant was his *constancy*. Here our brother was not deficient. Forty-two long years witnessed his devoted attachment to God and his Church. His light was clear and steady, bright and shining. Amid all the changes which pass over the church—the defection of some, the waywardness and the coldness of others, which bring a mildew upon the things of Zion—our brother was faithful to his trust. He was a man who could be leaned upon. He was a pillar in the house of our God.

"Another trait is unwearied diligence. We claim this for our brother also. Who that ever knew him but can testify to his unwearied diligence? What is the testimony of those associated with him in his daily business? One who had been with him for fifteen years said to me: 'I never knew him to spend a single half hour unemployed.' Ask his family. They will tell you that he was never, no not for a minute, idle. Ask the church, of which he was so long a faithful member. Let the *ten offices* which he held, and

always so ably and satisfactorily filled, answer for his untiring diligence. He was diligent in all the means of grace. The preaching of the word, the ordinance of the Lord's Supper, were his delight. No trifling matter detained him from the house of the Lord; he loved its courts and highly valued a day spent in the sanctuary. He was constant in the social means of grace; whoever was absent, he was present. His class-meetings he loved, and as a class-leader he was faithful, diligent, and beloved.

"There remains but one other trait of character to consider, which is the spirit or manner in which this service is rendered, namely, that of affection and love. In this particular our brother had few equals. By nature he was amiable and lovely, and these qualities, purified by divine grace, shone forth in him in all their beauty and excellence. He was no niggard in the service of his Master; *he served and he loved to serve.* It was more than his meat and his drink to do the will of God; he preferred it as his chief good. In all his associations the same spirit of love, the same law of kindness were ever present; none were exempt from its holy and heavenly influence. His affection for the Church was pure and heavenly. He rejoiced in her prosperity and wept over her adversity, and in all things was the same kind, constant, and affectionate friend. He loved her ministers. He was always ready to counsel and to assist them, by his prayers, his influence, and his property.

"To the poor of the Church he was a constant friend. They experienced his kind attentions, and were aided by his bounty, and he is embalmed in their memories.

"He was a lover of the Sabbath-school. He bore a share in its labors, and with that meekness of spirit so characteristic of the man, he was ever ready to serve it in any capacity. His name will long be cherished by the rising generation. One little incident which I will relate illustrates the manner in which he gained the affections of all around him. After the afflicting tidings of his decease had spread through the city, many wished to see the remains of one so dearly beloved. Among the number was a little girl, about fourteen years of age. She looked upon his face and wept. A member of the family, observing how much she was affected, inquired of her if she was one of his Sabbath-school

scholars. 'No,' said she, 'I did not go to his church, but whenever he met me in the street he always bowed and spoke to me.'"

Mr. John Barnes succeeded Mr. Perkins as secretary of the trustees, March 23, 1849, Mr. Hiram Crosby being appointed to fill the numerical vacancy in the Board, April 10 of the same year. He was beloved and respected for his cheerful and winning deportment, his liberality and interest in the support of the Gospel, and the even tenor of his piety. In parental, conjugal, and ecclesiastical relations, he was deeply cherished, and his name is honorably associated with the history of the Society for twenty years. His funeral was attended from the Main Street M. E. Church, November 20, 1862, where the deep sorrow and sympathy of the Christian and citizen testified their palpable loss and esteem.

Several others, whose memory and life alone abide us, will be found in the notices taken from the record by Rev. David N. Bentley, and yet we are *painfully conscious* that the imperfect archives of the respective churches have suffered but a limited reference to those mentioned, while others, whose virtues were equally memorable, will sleep as sweetly, yet unchronicled save in the just history of heaven. There the least of the saved "shall *reign* with Christ," and the young heirs of glory shall not merely *surround*, but *pass within the Throne*.

The present Board of Stewards is composed of

Messrs. George E. Bentley, Nathan Standish, Joshua E. Fellows, Henry A. Adams, David Toomey, Hiram Crosby, George E. Leffingwell, and David Pendleton. Among those who have shared the laurels, as well as duties, of class leadership, are Messrs. Nathan Standish, greatly esteemed in this relation; James Jennings, so long and favorably known as the leader of the "Preston Class;" David Pendleton, Joshua A. Fellows, and Henry A. Adams, whose fidelity to this profiting means of grace either as members or leaders, merits especial mention. The leaders of this Society, in general, have been signal for their ability in this department, and the list of their names in Appendix D, will recall the unusual talent which has marked the past. The name of Mr. John Kendall is fraught with gratitude to the lovers of *system* in the practical matters of a church, and would it be unjust to say that Zion was the *adopted child* of Mr. David Toomey? Mr. Zadoc C. Crowell has been really an encyclopedia of the Sunday-school, with little interruption, for many years, and his fidelity and success in this field are widely and justly distinguished. Among those who have supplemented the strength of the Church, are Messrs. Samuel Carter, a noble example of unostentatious liberality; Samuel A. Davis, and George E. Leffingwell, whose interest, though recent, has been highly creditable; William B. Palmer and Charles Kingsley, whose spiritual labors have been numerous; Hiram Crosby, Joel

Kinney and Enoch C. Chapman, who have contributed generously to ecclesiastical maintenance. The piety and sacrifices of many others are impressed on the living record of hearts and destinies, and in the great day of awards, even the widow's mite shall have high reckoning at the hands of the Judge Eternal.

It is regretful to consider, in how many of the churches of Christ are to be found examples of uncommon beneficence, who have never presented themselves for payment, where the *positive* benedictions of God and Christians *could* reach them, persons who linger in the "outer court of worship," and sadly adumbrate, by their reticence and inaction, their questionable future. This Society *has been blessed* by excellent specimens of those, who, while doing much for the cause, accept not the proffered benedictions of the obligated, and whose unremunerated liberality is doubly to be thanked.

The sisterhood of this Society is eminently influential. In kindness towards the pastor's family; in ability to render a church-sociable attractive; in manifest sympathy, during affliction's hour, some are historical.

The name of Rev. Daniel Dorchester is fresh in the heart and memories of Norwich. Vernon, Ct., was his native town, January 25, 1790. He was converted at majority, and joined the New England Conference, on trial, in 1816, receiving the following appointments: 1816, New London Circuit; 1817,

Warwick; 1818, Athens, Vt.; 1819, Springfield; 1820, Rhode Island; 1821, Tolland; 1822, Salem; 1823, Hebron; 1824, Hebron and New London; 1825, Springfield; 1826, Presiding Elder of Boston District; 1827, Conference Missionary; 1828–'31, located at Springfield; 1831–'32, Franklin, Conn.; 1833, Presiding Elder of Providence District; 1834–'35–'36–'37, Presiding Elder of New London District; 1838–'39, Presiding Elder of Springfield District; 1840–'41, superannuated at Norwich; 1842, supernumerary at Norwich; 1843, Plainfield; 1844–'45, supernumerary at Norwich; 1847, supernumerary at Gales' Ferry; 1847, Willimantic; 1848–'49 Fisherville. Superannuating the following year, he held this relation until 1854, when, after an unusually successful and honored ministry, his commission was lost amid death-floods, and his appointment made sure for heaven.

"There all our toils are o'er,
Our suffering and our pain."

He made this city his home from June, 1834, to 1852, at which date, his estimable wife was carried to the Yantic Cemetery. In character, he was affable, cheerful, highly perceptive; and as a minister, lucid, argumentative, and devoted, "pre-eminently a preacher for the times."

His son, Rev. Daniel Dorchester, Jr., though born at Duxbury, Mass., March 11, 1827, was converted in this city at eight years of age under the memorable labors of Rev. William Livesey, 1835, the same

period, as epochs the conversion of Revs. Edward A. Manning, Henry E. Hempstead, and Frank Bill. Mr. James Jennings was for a long time his Sunday-school teacher. For several years, he was under the tuition of Mr. Calvin Tracy, after which he fitted for college under Rev. J. Augustus Adams, and entered the Wesleyan University in 1843.

He, together with Rev. L. D. Bentley, was recommended to the Quarterly Conference, for "license to preach," by the Board of East Main Street Church, December 28, 1846; both licensed by the Quarterly Conference held at Norwich North, January 2, 1847, and recommended to Providence Conference at a Quarterly Conference held at Greenville, March 20th, of that year, Rev. Franklin Gavitt being pastor.

He was successively appointed, by the Providence Conference, to Somers, East Thompson, South Glastenbury, East Woodstock, Eastford, and Mystic. In 1855, he was elected to the Connecticut Senate from the fourteenth Senatorial District, by the highest vote for senator in the State. At the expiration of the session he was constituted chairman of a Board of Commissioners on Idiocy, upon which he reported at the next session. After holding a "superannuated" relation 1856 and 1857, he joined the New England Conference by "location," where he has been stationed at Charlestown, Worcester Third Church, Lowell St. Paul's, Charlestown

Trinity Church, after which he was appointed Presiding Elder of Worcester District. His character is nearly too symmetrical for particular reference. Few will be found whose qualities fit them for so wide a sphere of usefulness. In the pastorate, or the senate, pulpit or parlor, his abilities shine with no equivocal light, and his reputation for statistics needs no mention. Active, earnest, winning, persistent, prudent, studious, and affable, Norwich, as foster-mother, can feel little less than a just pride for her talented son.

Rev. J. M. Worcester, superannuated from ill health, has resided in this city the past three years. He was born in Boston, Mass., June, 1826; converted, April, 1842; joined Providence Conference, 1849, and was stationed as follows: East Greenwich, R. I., Taunton, Mass., Scituate, Cochesett, South Yarmouth, Norwich, Sachem St., Fairhaven, Mass., Warehouse Point, Ct., South Manchester, and Mystic Bridge. He "superannuated" in 1864, but has continued ministerial labor, in an occasional manner, with much acceptability. His health is improved, at a time when the demand for ministers is especially instant.

Rev. Albert F. Park, at present a local preacher of this city, was a native of Preston, born Dec. 11, 1814. He experienced religion, and joined the M. E. Church at Wilbraham, Mass., while attending school in the fall of 1834. Graduating from the Wesleyan University in 1839, he taught until 1844,

when he entered the Providence Conference, for seven years. He received his first license as Local Preacher at the residence of Mr. John Perkins, of this city, Dec. 16, 1843. After the seven years in the itinerancy, he was stationed as teacher at New Haven three years, when he was removed to the Collegiate Seminary at Charlotteville, N. Y., for two years, at the end of which time he "located," and commenced business in Norwich, where he has labored as a Local Preacher, as opportunity offered. Mr. Park is possessed of much natural and scholastic ability, highly argumentative powers, and a clear discrimination and exposition of truth.

The casket of Rev. John F. Blanchard slumbers in the beautiful "Yantic Cemetery," under a monument inscribed, "Erected by his brethren of the Providence Conference,"—a sufficient testimonial of the affection and respect in which he was held by his ministerial co-laborers. His ministry is chronicled: 1843, Somers and Windsorville; '44, Eastham and Orleans; '45, Orleans; '46, Mansfield; 1847–'48, Falmouth; '49, Lyme; and East Lyme 1850–'51. In August, 1851, he put on immortality in this city, where kind relatives, with his devoted wife, laid him gently to rest in God's palanquin, the coffin, and his rest cannot fail to be sweet, where angel hands wipe away the dust and sweat of life's battle, to find moral integrity, unaffected humility, deep piety, and ministerial fidelity.

Rev. George R. Bentley was born in North

Stonington, June 10, 1810. He was trained up by his parents to lead a moral life. His mother used to spend hours with him when but a lad, and his inquiring mind elicited much which led him to think of religion when but a boy of eight or ten years of age. When at school, a deeply pious lady, Miss Thankful Ayer, invited him to take part in a Sabbath-school in a country school-house, and then, and there, the work of God might have been completed had it been carried on, for under her pious instruction he became religiously affected, and, at that age, gave many an exhortation, and preached many a sermon, when alone, without ever knowing or thinking that God would call him, in after life, to preach His Gospel. At eighteen, he went away from home to school, determined to educate himself, but disease prostrated him and he came near death's door, being given over by physicians to die. He now sought God with his whole heart, and became so happy in his mind that he could adopt the language of the Apostle, "to live is Christ, and to die is gain."

For several years he spent much time in prayer, but having no religious associates, he afterwards nearly gave up the idea of leading a religious life. At last, in or about the year 1835, he heard of a camp-meeting in Plainfield, and resolved, be the consequences what they might, he would attend it. When he first came on to the ground, Tuesday, he discovered Rev. William Livesey upon the stand, in the midst of his sermon, representing the old man

of sin, and how to put it off. The next day, Rev. Ira M. Bidwell preached, there being not less than eight or ten who "lost their strength," and were carried to their tents. On Friday, it rained powerfully all day, and the meetings were held in the tents. The power of God came down, and there was not an unconverted man or woman in Preston tent that was not inquiring what they should do to be saved. At this time, Rev. George E. Bentley made a complete consecration of all to God, and was admitted to the class on Preston Plain, and baptized by Rev. Comfort D. Fillmore.

In 1836, Rev. Erastus Benton was appointed to Griswold Circuit, and Mr. Bentley went to camp-meeting at Bolton, where he was presented with a class-paper, and his relation changed to North Stonington, where he continued as leader until April 7, 1839. Being at an evening meeting where Rev. E. Benton preached, after the congregation was dismissed, Mr. Benton addressed him: "Stop a moment, I wish to see you," and, sitting down, he wrote an Exhorter's License, and gave it to him, telling him to "use it in the name of the Lord."

January 20, 1838, the Quarterly Meeting Conference gave him a license to preach, which he used with success. Stopping in to a neighbor's house the next autumn, where he had been laboring, it being evening, two young men came to the house and sent in a message, saying they desired to see him. They were introduced, when they confessed that

they were sinners, and requested prayer. The evening was spent in prayer to a late hour, and the next day he preached to a crowded house, and meetings were kept up until nearly every unconverted person was brought into the fold of Christ. The Rev. John Sheffield assisted him in these labors. It was a day of salvation indeed. Such was his usefulness, that in a protracted meeting at Gale's Ferry, where he labored with Rev. Edmund G. Standish, in 1838, he decided to give himself to the work of the ministry, but, having no one to advise with, he was kept from this resolution. In 1839, he came to Norwich, and worked at his trade, and in Dec. 15, 1840, he married Miss Sarah F. Tourtellotte, a native of Thompson, Ct., and becoming settled in life he has never consented to be confined to any one place as a preacher, but has labored as opportunity presented, at Norwich and the surrounding towns. In April, 1866, he was appointed to Montville, by Rev. P. T. Kenney, Presiding Elder, as preacher in charge, where he has labored acceptably. He has traveled probably over two thousand miles, at his own expense, and the only remuneration ever received was six dollars, and he broke his carriage on that trip, at an expense of ten dollars for repairs. Thus he has labored for the good of his fellow-men without any reward in this life, looking for it hereafter. He has been class-leader, steward, and trustee for a great part of his residence in Norwich.

Rev. Ira M. Bidwell was born at East Hartford, Jan. 31, 1803. In early life, he suffered several narrow escapes from death, being twice rescued from drowning. At fifteen years of age, he removed to Hartford, where he experienced religion under the preaching of Rev. J. N. Maffitt, in the fall of 1819. His convictions were pungent, and, although at first no stone was left unturned to resist and destroy them, he finally resolved to consecrate his heart and life to Christ, and soon found the evidences of Divine favor. Mrs. Ellis Cook, of Hartford, afterward remarked to him: "I remember how you looked: you were laughing and crying at the same time." After joining on probation, and having somewhat abated his activity, he reconsecrated himself and experienced a greater blessing than ever before, and in a short time he was impressed with the duty of preaching. Feeling deeply the consequent responsibility, and endeavoring to substitute other duties, and his health becoming impaired, he was the subject of a most remarkable illusion or dream. A man seemed to stand over him with a drawn sword, who said: "*You know your duty and you will not do it.*" He plead for release from justice, who was instant on his mission, and, awaking under great feeling, promised to perform the duty which had become so palpable to his conscience. The ensuing winter he resided in Manchester, Ct. After having been class-leader and exhorter, he obtained a Local

Preacher's license, at a Local Preachers' Conference, held at Middlebury, Feb. 6, 1823. Desiring to enter the Itinerancy, and being too late to be recommended to the New York Conference, he attended the New London District Preachers' Conference of East Glastenbury, April 6, 1824, where he was duly recommended to the New England Conference, Rev. J. A. Merrill being Presiding Elder. At the annual session of that Conference, held at Barnard, June 22d, he was received on trial, and appointed to Needham Circuit, which comprised Needham, Natick, Weston, Waltham, Lincoln, Sudbury, Framingham, Marlborough, Bolton, Harvard, Leominster, Lunenburg, and, in the last part of the year, Lowell. His colleagues were Revs. Benjamin Hazelton and John E. Risley. The circuit was three hundred miles in circumference, and he received for his salary, all told, fifty-six dollars and some cents! It was a year of general prosperity to the circuit.

The next year he was appointed to Hardwick Circuit, Vt., and after the early departure of Rev. Roswell Putnam, he was made the preacher in charge, with Rev. C. Richardson. An unusual revival began at Albany during the year, and the salary was reckoned at eighty-two dollars, which was paid in wheat, worth about seventy-five cents per dollar of the currency, which was exceedingly limited in circulation.

May 23d, he was married at Hartford, by Rev.

Tobias Spicer, to Miss Nancy Church, whose conversion nearly synchronized with that of Mr. Bidwell. In the Conference of that year he was made deacon in the ministry, and appointed to Brookfield Circuit, which he had scarcely reached before hemorrhage of the lungs prostrated him, and he was compelled to return to his home.

At the next Conference he resumed his regular labors upon the Manchester Circuit of Connecticut, which included Manchester, East Hartford, Bolton, Coventry, Mansfield, Willimantic, and Gilead. He subsequently filled the following appointments: 1828–'29, Thompson Circuit; 1830, Bristol, R. I.; 1831–'32, Fall River; 1833–'34, Webster; 1835, Lowell; 1836, Hollister; 1837–'38, Provincetown; 1839, Wellfleet. At the latter appointment his health declined, and in the next Conference he took the "*superannuated*" relation and removed to Willington, Ct., where, with the exception of a year passed at Webster, 1843, he remained until the fall of the next autumn, when he came to Norwich, living first on School Street. The spring after he made his home at Greenville, and, improving in health, he returned to the Annual Conference of 1852, was raised to the "*effective*" relation, and stationed at South Truro. On his way home from the Session, he met with an accident from the cars being crushed by the fall of a bridge, and has since retired from the active ministry, holding the "superannuated" relation.

Returning to Norwich City in 1854, he set up the "boot and shoe" trade, with his affable son, Mr. George E. Bidwell, who has now an extensive patronage. He has occasionally preached during his disability, and the Achilles is ever disclosed at the sound of the war-trumpet. But his remaining labors will be few and limited on earth, and the prayer of many shall be that his rest may be long and sweet in heaven.

His ministrations have been characterized by unwonted zeal, devotion, laboriousness, spirituality, sacrifice, efficiency, and success. Possessed of great firmness, he has been placed in positions of trust and danger, and faithful to his early principles, he is one of the few who survive to relate the sufferings and successes of Primitive Methodism.

Rev. Ezra Withey was born in Griswold, Ct., June 4, 1808. When about nine years of age he first attended a Methodist meeting, held by Mr. Shubael Cady, in which his wife, Mrs. Wait Cady, took a prominent part. It was held at the house of Mr. David Lawrence, a blacksmith. The occasion was one of deep interest, especially to young Withey, who had contracted from Madam Rumor very disparaging views of the Methodists. His language is:

"In their testimony it seemed they were blessed with angels' tongues, inspired with the Holy Spirit. It was like oil poured forth. O, how awful and yet glorious was that place! I did not put off my shoes, but ere I was aware I found myself standing,

lost in wonder, dissolved in love, and transported with their songs of praise. Mother Cady was the first person I ever saw kneel in prayer, the first female I ever heard pray, and the first female I ever heard testify in a religious meeting."

From this time, he appears to date a positive religious conviction. He prayed in secret, and was greatly pleased when his mother found Christ under a sermon from Rev. David N. Bentley, whom he had persuaded her to hear, when he was thirteen years of age. His mind became greatly disturbed upon the subject of Divine foreordination. He says:

"The preaching of these years was much on the doctrine of unconditional election and reprobation.

"I thought I had sought sincerely and as honestly as I knew how, and I dare not think myself a Christian. It may be, I am, after all, an unconditional reprobate. So I concluded hell must be my inevitable portion, unless there was some hope I had not discovered.

"I often tried to make it seem how it would be to be forever lost. I often tried to shape my ear to the awful sentence, 'Depart, ye cursed.' I thought I would give millions of worlds if I could know Christ died for me."

After several unsuccessful attempts to learn a trade, he came to Norwich at nineteen, and concluded an agreement with Capt. Erastus Williams. His religious feelings became greatly indurated during the earlier part of his apprenticeship, of which he has said, "I thought, if I must finally be lost, there was some excuse for my taking such

pleasure as I could, though I realized it poor at best."

"One Saturday evening, after the business of the day was over, I retired to an unoccupied room to be alone. After some reflection on my state—past, present, and future—the following questions were put to me by the Holy Spirit: What comfort hast thou taken in all thy life? I ran over the past in my mind, and concluded I took more comfort in the prayer-meeting at the blacksmith's than in all my life put together. Wilt thou have the pleasures and joys of the world, or the religion of that prayer-meeting? I answered, The religion of that prayer-meeting, if it is for me. Then the answer came, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' I replied, Lord, this means the elect. Then the remainder of the passage came, 'For every one that asketh receiveth, and to him that knocketh, it shall be opened.' Then a ray of light from the Eternal Throne shone into my heart, which assured me that Christ died for me—even me. I dropped on my knees, and asked for strength to keep my resolution to seek until I should find. My soul now became hopeful, since I felt convinced I had a promised, crucified, and risen Saviour. After repeated desires to publicly consecrate myself, one Sabbath morning, I thought I would make one more effort, but before I was five rods from the door, the enemy of all good attacked me again, telling me I was unconditionally reprobated, and every thing went to prove it. I came near going back, but thought I would call on a Christian sister, who knew much of the Bible, and ask her opinion on these points, which Satan handled so successfully in keeping me from God. I found her at breakfast, and immediately began my errand. She stopped eating, and said, 'You are under conviction.' I felt I was caught, and replied, 'I wish I was in reality.' However, she fully relieved my mind, in much simplicity."

He describes his conversion, as follows:

"For thirty-four hours this struggle lasted, when I hastened from my work to the open air, to pray for the last time, as it

seemed to me. I told the Lord I had given up all as far as I knew, and could appeal to him as to my honesty and sincerity; asked him to show me if there was any thing more. In a moment these words were brought with great power to my mind:

'But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.'

Now I saw how I had missed it, and in one moment laid poor ignorant, blind, sinful self, in addition to all other sacrifices, on the altar, and in that moment peace was spoken to my poor struggling, doubting soul, such peace I never knew before, and never can forget, even should I prove a castaway. Now, just now, such love flowed in as quite overwhelmed me."

"I felt, in my first inquiry, what shall I do for him who has done so much for me? The reply came in power, 'Go, tell thy friends how great things the Lord hath done for thee.' Obedience was my watchword, and my simple story was told to many. Fifteen of my old mates immediately sought and found the Lord, and we had some blessed times. Capt. Erastus Williams, in whose business I was employed, and at whose house I boarded, very kindly offered his large dining-room for meetings. Likewise the Widow Billings and the Widow Backus.'

He soon joined the Class of Norwich North, in a meeting held at Captain Lamb's residence, and his pen again must record the experience of a higher Christian life:

"Nothing but a clean heart would do for me. Brother William P. White led the class, and it was a most searching time, no daubing with untempered mortar, but every one exhorted to make sure work for eternity. In reply to me he said, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' At the closing prayer, I had a view of Jesus pleading for me, and the Father's face full half turned from me, and I felt to ask the reason why. The answer was, Because thou hast not

believed the record of my Son. Then I saw there was no pleasing God without faith, and I must, by faith in the blood of the Lamb, be cleansed, and there was no coming to the point, but to believe the record at once. Then and there my heart said, Lord, I believe the blood which cleanseth from all unrighteousness is now being applied, and in a moment my heart appeared as clean as white paper, which never had a blot or scratch. Something whispered, 'Be careful, it is a great blessing,' which caused me to look again. I immediately cried, 'Lord, I believe, to the saving of my soul.' Then a sacred awe came over me, and I felt I must not move, and, while I was holding fast, I was filled with a silent heaven of love, to such a degree as I never could conceive before. To speak or move just now I felt no liberty, but my utmost desire now was to depart and be with Christ, whose sacred wounds and scars never appeared half so lovely. O, the heavenly glories which now appeared in a crucified, risen Saviour! I loved him before ardently, but now I found grace to love him more than twice as much as ever."

Previous to his conversion, he was impressed that he should some time be called to take part in the ministry of Christ, and now, after the work had taken place, he resigned himself to the calls of the Spirit. For nearly forty years, he has proclaimed "the power of God among rich and poor," and is remembered among the aged Methodists of this city for his zeal, integrity, piety, and general usefulness.

Rev. Henry E. Hempstead was son of Mr. Ebenezer Hempstead. He was born in Norwich, June 12, 1820, and regenerated September, 1835, under the ministry of Rev. William Livesey, by whom he was baptized. His mother, Mrs. Thankful Hempstead, was highly devout, and seems to have accom-

plished much for the moral and religious destiny of her family. His father died, leaving him a child, and, early in life, he entered upon type-setting. In his nineteenth year, he, in company with Rev. Frank Bill, started on foot for the Wesleyan Academy at Wilbraham, Mass., where, by strict economy, together with some aid derived from teaching and preaching, he prosecuted his studies to a point beyond preparation for college.

Returning to his native city, he preached several months at Bozrah, Connecticut, after which he was employed by Rev. Phineas Crandall, Presiding Elder, at Barre, Mass. In December, 1842, he was removed to take charge of Lunenburg, in the same State, where Rev. S. Heath, the appointed minister, had become occupied with Millerism.

December 6, 1842, he married Miss Hannah E. Merrill, daughter of Rev. Joseph A. Merrill, a lady of uncommon adaptation for the idiosyncrasies of ministerial life, of great energy of character, and high domestic worth.

A revival attended his labors at Lunenburg, and he was returned to the same charge the succeeding year. Previous to 1843, he had served as Local Preacher, his license being *first* given at a Quarterly Conference, held at Wilbraham, September 9, 1839, Rev. Daniel Dorchester, Presiding Elder. In 1843, he joined the New England Conference. Rev. L. Crowell, his Presiding Elder, continues his history in the following language :

"His subsequent appointments were as follows: Weston, Milford, East Boston, Charlestown, High Street, each two years; Massachusetts State Prison as Chaplain six years; Boston Street, Lynn, Watertown, each two years; when, at his request, he was appointed Chaplain of the 29th Regiment of Mass. Vols. He joined his regiment at Newport News last spring, accompanied it to Suffolk, Yorktown, to Fair Oaks, and in the seven days' retreat to Harrison's Landing. Being sick, he obtained a short furlough, and returned home. He then returned, but still too unwell to enter upon camp service, he remained about three weeks in the hospital at Georgetown, rejoined his regiment at Harper's Ferry, and moved thence to Fredericksburg. He died of congestive fever, at Falmouth, Va., Sabbath morning, December 21st, at the head-quarters of Gen. Sumner's Division, aged 42 years 6 months and 9 days."

He says of him:

"Our brother was adorned by many beautiful traits of character. Those who knew him most intimately found most in him to admire and love. He was a generous, pure-minded, lovely man. Possessed of high social and moral qualities, he adorned every relation of life. He was a filial and most dutiful son. He was a diligent, studious, self-improving man—a great reader, a careful thinker, an ardent lover of good books and good men; and though much oppressed with a sense of his imperfections, and of his failure to become what his imagination had conceived to be the true model after which he should aspire, he nevertheless attained to much excellence and perfection. As a minister of Christ, he was sincere, devout, faithful, and exemplary. He instructed and edified the church, he earnestly entreated men to be reconciled to God, he carefully and tenderly took the oversight of the flock. The aged and the young alike respected and loved him. As a speaker his manner was unusually pleasing and persuasive, always dignified, often very earnest and forcible.

"He was much impressed with the importance and dignity of his office. The poet's picture of a good parson was well realized in him:

"'He bore his great commission in his look,
But sweetly tempered awe, and softened all he spoke.
He preached the joys of heaven, the pains of hell,
And warned the sinner with becoming zeal,
But on eternal mercy loved to dwell.'

"His ministrations, enforced by his upright and beautiful life, honored his office. By his fidelity, diligence, and tenderness, he so discharged the varied pastoral and ministerial duties of his office as to win souls, and promote the Redeemer's kingdom. Though pleased with his own denominational relation, he was catholic, and loved all that love Christ. Brother H. was a genial, pleasing, and intelligent companion; a confiding, frank, and unfailing friend. He was courteous and kind. A peculiar cheerfulness, dignity, and affability marked his intercourse with men. Morally speaking, he was emphatically a beautiful man. As Jonathan was lovely to David, so was this dear brother lovely to many. It may be but justice to our brother, and appropriate to the occasion, that we should unfold the motives that prompted him to enlist as a chaplain, and the manner in which he discharged the duties of that office.

"The necessity of appointing chaplains none can doubt. Who would approve of leaving the million of young men, now confronting the most stupendous power for evil ever organized in our world, without religious teachers? Without some one to minister to them when sick, wounded, dying; preach to them when able to hear, and bury them when dead, and to exert in numberless ways, salutary influences upon their hearts and lives? For this service our brother was remarkably fitted by nature, by experience, by his eminently successful labors for six years in the prison, by his love of liberty and country, by his love of the soldiers, and by the deep and exciting interest that filled his soul for the success of the national cause.

"His naturally tender and sympathetic nature was rendered doubly so by oft repeated instances of domestic bereavement, having lost five children, and they so dying as to leave him twice without a child. A man of sorrows and affliction, he wisely and affectionately comforted others, and moved as an angel of mercy

among the sick, sorrowful, wounded, and dying soldiers. He pleaded their cause; he ministered to them in the spirit of Christ; he won their respect, confidence, and affection.

"From the beginning of the contest he was restless to go; he wanted, as he expressed it, to do something for the soldiers, something for the country. God indicated to his heart the path of duty. He entered it—he succeeded. God be thanked, that whatever may be said of some chaplains, who may have disgraced their office, we feel confident that none specially connected with him will ever have cause to blush for shame. We believe his character remains pure and spotless.

"He did not love war or camp life. He loved home as much as any man. Duty, he felt, commanded his services in the army.

"When home on furlough, he was asked by his venerated mother-in-law if he had regretted enlisting as chaplain. He said, 'Never for a moment;' and added, that 'if he could contribute by his services in putting down the rebellion, he would be willing to die as a soldier, and be buried without coffin or shroud.'

"His own words, written or uttered, will unfold his character in the office and the motives that governed him.

"From Harper's Ferry he writes to me:

"'We are having, as a nation, the baptism of blood and fire; but they are the symbol of a regenerated nation. So I believe with all my heart; so I preached before I left you. It was this that inspired me; it inspires me now. It is with the hope I may contribute somewhat—if but a mite, to the sublime, providential influences that are destined to make this continent one great domain of industry, intelligence, and freedom, that I sacrifice home, and suffer the absence of loved ones dearer to me than life.'

"Near Fredericksburg, Saturday, November 23, to Mr. Oliver Smith, of Charlestown, he writes:

"'You wish to know how I labor. I make myself familiar with the sick in hospitals; I bury with customary religious services the dead—distribute tracts and papers, always have religious services on the Sabbath, if possible, and social meetings Sabbath and Friday evenings, when practicable—have free and unrestricted intercourse with the men; by timely and kind rebuke, advice, and

in a thousand ways I endeavor by example and otherwise, as a good minister of Christ, to do good to the bodies and souls of men.

"'Amidst all the confusion and trials of this mode of life, I am still advancing in the heavenly way. The Gospel never seemed more precious, or the mission of Christ's servants more sublime. Every day since I left my precious home and dear old State, I have felt God to be my refuge and strength. I glory in every thing, even trials and tears, that may advance his glory.'

"November 30.—To his wife, from the same place:

"'You will be pleased to know that I have succeeded in having services every Sabbath since I got back to the regiment. On our marches, if we could not have our devotions one hour, I would seize upon another. So the time has varied, sometimes in the early morning and sometimes in the evening after a tedious march. We have services also during the week, when practicable, generally Friday night. And now [how touchingly these words reveal the exercises of the soldier's heart!] the shades of evening are falling on us again. This is the hour when absence from you and the precious children is most bitter.'"

The account of his funeral is transcribed from the "Zion's Herald" and the "Boston Journal:"

"The funeral services of this much-lamented Chaplain of the 29th Massachusetts Regiment were held in the Tremont Street Church, on Monday, December 29th.

"A large congregation completely filled the house, among whom were about seventy members of the New England Conference, to which Brother Hempstead belonged, and many members of the churches in Watertown, Charlestown, and East Boston, and Lynn, where he had been stationed, and from other churches in Boston and vicinity. The Governor and other State officers, the Mayor of Charlestown, and the officers of the State Prison, of which Mr. Hempstead had been Chaplain, were present.

"The services opened with the beautiful hymn commencing:

"'Friend after friend departs,
Who hath not lost a friend?'

"Select passages of Scripture were read by Rev. L. D. Barrows, the pastor, and Rev Mr. Miles, of the First Congregational Church of Charlestown, offered prayer.

"A sermon was preached by Rev. E. O. Haven, D. D., from the text in St. John's Gospel, ix. 4—'I must work the works of Him that sent me; for the night cometh, when no man can work.'

"The preacher first considered the idea sometimes advanced that death ends a man's thoughts, consciousness, and feelings. Christ inculcates that man is conscious after death, and that his happiness depends upon the use he has made of his life. The experience after death is night only as viewed from earth; it is morning as seen from heaven. The teaching in the text is, that in this life all men have a work to do, which must be done here or never. The first great work of a human being is to work for himself. He cannot conscientiously and successfully work for God, unless he is himself endowed with a higher life. The speaker then discussed the nature of the work to be done in this world, and said that it ought to be done by good men. The address was applied to the occasion and the man. Dr. Haven argued, that those who are contending against this rebellion are just as much co-workers with God as those who preach the Gospel, visit the sick, clothe the naked, and feed the hungry. He whose body lay cold before them was a man among the first rank of those who actually made it a constant purpose to work the most effectually for humanity and for God. The highest eulogy that he could pronounce upon him was to say, that he believed from his heart that the predominant purpose of his life had been for many years to do the most good he possibly could do in the world.

"The speaker then gave a discriminating account of the deceased, his devotion to duty, and his services as chaplain, by the testimony of soldiers under his care, from the time of the battles of the Chickahominy to the last at Fredericksburg.

"Rev. Loranus Crowell, D. D., gave a biographical sketch of the deceased. He had been a preacher about twenty years. He joined his regiment last spring at Fortress Monroe, and was with it during the Peninsular Campaign. He entered the army from a

sense of duty, and by the faithful discharge of the duties of his office, won the respect, confidence, and affection of the soldiers.

"Rev. E. A. Manning and Rev. Mr. Miles followed, in beautiful and affecting tributes to the memory of the deceased.

"A last view of the remains was then taken by sorrowing friends. The casket was enveloped in the national ensign, and decked with laurel wreaths and rare flowers. The following were the pall-bearers: Rev. B. K. Pierce, Rev. C. L. McCurdy, Rev. E. A. Manning, Rev. George M. Steele, Rev. Z. A. Mudge, and Rev. M. Dwight.

"The body will be taken to Wilbraham, and interred in the graveyard attached to the Seminary there."

The "Boston Preachers' Meeting," at a session held Monday morning, December 29, 1862, unanimously adopted, by a rising vote, the following resolutions:—

"*Resolved*, That we have heard with deep emotion of the sudden demise of our excellent friend and beloved brother, Rev. H. E. Hempstead, late Chaplain of the 29th Regiment Massachusetts Volunteers, and member of the N. E. Conference of the M. E. Church.

"*Resolved*, That his position in the ministry, of which he was a bright ornament, his ability as a public speaker, his patriotic devotion to his country, the excellence of his character in all the social relations of life, as citizen, husband, and father, all combined with the suddenness of his removal from life and its enjoyments to the solemn realities of eternity, make this bereavement most deeply afflictive.

"*Resolved*, That while we deplore the death of our esteemed fellow-laborer, we submissively bow to the dispensation of Providence, in the full belief that what has been our great loss has been our brother's greater gain; and that he has only been called thus early to receive the reward and welcome of the good and faithful servant.

"*Resolved*, That we deeply sympathize with the family and friends

of the deceased, and commend them to God, who has promised to remember the widow and fatherless."

At a meeting of the official members of the M. E. Church of Watertown, held on the evening of December 22, 1862, the accompanying resolutions were unanimously adopted:

"Whereas, we have learned with sincere sorrow of the death of our late beloved pastor, Rev. Henry E. Hempstead, chaplain of the 29th Regiment of the Massachusetts Volunteers, at the headquarters of General Sumner's division, upon the Rappahannock; and desiring to make some formal expression of our deep emotions under this providence: Therefore,

"1. *Resolved*, That we humbly bow before this expression of the Divine Will, knowing that the event has been ordered in wisdom and love, however painful in its human aspects to us. 'Even so, Father, for so it seemed good in Thy sight.'

"2. *Resolved*, That we bear grateful testimony to the valuable services of our dear brother when ministering among us—to his unblemished purity, to his marked gentleness and courtesy, and to the universal affection with which he was regarded, both in the church and in the community.

"3. *Resolved*, That we were profoundly impressed with the earnestness and sincerity of his love for our afflicted country, and his confident belief that in struggling for her he was fulfilling his duty to God, urging him, at great sacrifices, to take the position which he has filled to the comfort of many a suffering soldier (as such an one has often borne testimony), and we trust to the salvation of some.

"4. *Resolved*, That we do, in union with all our members and the community generally, sincerely sympathize with our truly afflicted sister and her fatherless daughters, in the loss of a peculiarly fond and faithful husband and father; and we would prayerfully commend her to her only solace—to the widow's God and the Father of fatherless children.

"5. *Resolved*, That we ask the privilege of tendering the accom-

panying donation (two hundred dollars) as a free-will offering of sympathy and appreciation from friends within and without the church.

"6. *Resolved*, That we will attend the funeral services as a body."

No supplement is needed or can be furnished to these unequivocal expressions. He rests amid the benedictions of heaven and earth, and when God's nobility put on their *regalia*, he shall shine "as the stars forever and ever."

CHAPTER VIII.

HISTORY OF GREENVILLE M. E. CHURCH.

During the pastorate of Rev. Isaac Stoddard over the Norwich appointment, five Methodist ladies removed to Greenville, and were employed in the cotton-mill of Mr. Archibald Kennedy. The building is now known as "Deacon Mowry's Machine Shop." Soon after their advent they were formed into a "class," together with a Miss Hannah Dean, who hailed from Willimantic. The names of those eminent five were Hannah Cranston, Sabra Bushnell, Roxana Starkweather, Sarah Dennison, and Belinda Rood, of whom the first still resides in Greenville, respected, beloved, and devoted. Mr. Jesse Dennison, who was also an exhorter, was appointed the *first* leader of the class. "Five o'clock" meetings were soon held on the Sabbath, at which Rev. George May often preached, in a grove that was then situated in the rear of the "chapel," formerly the Methodist Church. This woodland was at that time thick and dark, and only a little path extended through to Mr. Elisha Hill's. Here this zealous band were accustomed to listen to the Word

of Life, seated on rocks, boards, and chairs, and during the first summer several conversions occurred. Subsequently, Messrs. John B. Truman and Richmond Cranston became leaders. Still later, Messrs. Samuel Wilbur, James Babcock, and Martin Obernauer enjoyed the same honorable distinction. Rev. David N. Bentley also preached frequently during the early history of the Society, and baptized many of the converts. In the year 1834 he baptized eleven in the Shetucket River, and eight the year following. Additions were made to the classes until a house for public and social services became necessary. Accordingly, at an adjourned Quarterly Conference, May 13, 1839, Mr. Frederick Coles "intimated a wish that a committee might be appointed to take into consideration the expediency of building a house for public worship at Greenville, and report at the first Quarterly Conference of next conference year." In approbation of which it was "*Resolved*, That a committee, consisting of Messrs. Frederick Coles, William Callyhan, and James Jennings, be appointed for that purpose." In the Quarterly Conference of November 21, 1839, the above committee reported "about $350 subscribed," "and the promise of a lot to be given by the Water-Power Company, and recommended Trustees to be appointed to take a deed of the lot. The following persons were appointed, viz.: David N. Bentley, Frederick Coles, Sanford B. Swan, William Callyhan, and Richmond Cranston. The same to be a

building committee, with discretionary powers to erect said building, and at such time as they may think proper."

The "chapel" was dedicated by Rev. D. Dorchester, in the early part of 1840. During the pastorate of Rev. D. M. Rogers, it was lengthened to meet the requisitions of the increasing audience. During the Conference year of 1841, Rev. A. Latham often preached at Greenville, and a number professed conversion.

In 1842, Rev. S. Lamberton, Local Preacher, was pastor, and his labors will ever be held in high estimation. A revival of uncommon power attended his labors, and his character was exceedingly amiable and spiritual. Rev. Roger Albertson reported, at the close of 1843, ninety-six members in full connection, and eighteen on trial; twelve converted, and eight withdrawn, during the year. The latter item is the more significant, as it connects with the "Scottite" movement of that place, a schism of about twenty members, that continued but a short period, but threatened, at one time, serious disaster to the young Society. They were accustomed to meet in the school-house in the rear of the Baptist church. Most afterwards returned to the fellowship of the Church. The pastorates of Revs. M. P. Alderman, Charles Morse, Sanford Benton, L. Daggett, Jr., William Turkington, E. Blake, and W. O. Cady will ever be cherished in memory as years of revival, or great acceptability.

This Society has always been marked by devotion and religious activity among its members. That which especially has affected their numerical stability has been the flux of the inhabitants, a feature, in greater or less degree, of every manufacturing town. From about 1855 the Society declined in numbers until, in the autumn of 1861, public Sabbath services were discontinued, and the chapel sold. Great was the sorrow of the veteran members as they left for the last time their religious home. The cause of Methodism was, however, only baptized in the tears that fell, and a brighter day and a better church shall soon reward the faithful.

In the Conference year of 1863, the present place of worship was so far begun and indemnified, that at the ensuing annual Conference they petitioned for an independent pastorship, which was granted them. Rev. J. Ellis Hawkins was stationed at the new appointment, under circumstances that would call into exercise all his varied talents, and prove a test of his ability to lead forward a Society under doubtful advantages. The limited indifference that was encountered in the enterprise had aroused the members, concentrated their efforts, and led to determined sacrifices. With this favorable omen, Mr. Hawkins led his prudence, activity, and estimable wife to the field, where he soon saw the favor of God crowning his ministry, and confirming the interests of what had become, at his advent, nearly missionary ground for Methodism. He dedicated

the new church, April 7, 1864, with a sermon from 1 Peter i. 13. The dedication of the house was only adumbrative of the renewed dedication of hearts, and a revival of greater or less efficiency has synchronized with his entire pastorate of three years.

About one hundred have been honored by the "anxious seat," and seventy-two have been enrolled as probationers, most of whom have been received into full connection. The members have been increased more than threefold, and, what is ever worthy of mention, both pastor and people appear to be held in high esteem by the community.

Among the deceased, or rather among the now "Immortals," the names of Mr. Samuel Wilbur and first wife, Miss Almira Cole, daughter of Mr. Frederick Cole, Mrs. Keturah Clark, one of the oldest members, Mrs. Betsy Bennett, deeply pious, Mrs. Louisa Wilbur, first wife of Mr. John Wilbur and daughter of Mr. Frederick Cole, Messrs. Osborn Kinney, and Sanford Prentice, were greatly beloved in life and honored by a glorious dissolution.

Mr. John Sherman was an active participant in the interests and movements of the church, while Rhodes Alexander, George Culver, Elsey Maynard, Elizabeth Gardner, Francis A. Batty, Erastus Cole, Elizabeth Newcomb, Mary Arnold, and others, died in the Lord, leaving their lives and usefulness to the church as a sacred inheritance.

"Thus star by star declines,
Till all are passed away."

Many of those who took an active and early part removed to other portions of the country or discontinued their activity with this church, among whom Mrs. Roxana Palmer, wife of the late Mr. Robert M. Palmer, of Main St. M. E. Church, Miss Amy Prentice, since married and removed, Mr. Buell, Mr. John B. Truman, Mr. Martin Obernauer, Mr. O. Beckwith, and Mr. James Babcock, merit especial honor.

But the most signal member of this Society remains to be mentioned—Mr. Frederick Cole. He first presented a petition for separate preaching at Greenville, and by his stability, activity, and ardent piety, became nearly synonymous with the Methodism of that place for many years. During all his Christian career, he seems to have maintained a fervent love for the church of his choice; was class-leader for half a century. He died November 8, 1866, aged eighty, after he had survived to witness his highest earthly ambition, the erection of a new church and a gracious revival. His last days were peaceful, and full of the oft-repeated desire to enter the "mansions fitted up for him in glory."

But others who have long served the Society will take the banner from his victorious but fallen hand, and, planting it on his grave, will continue to defend and cherish the cause. God gives men and grace for the hour, and when Washington is called to the Cabinet of Heaven, Lincoln is substituted to raise the nation higher than the past. Among the

active members of to-day, the name of Mr. Owen Stead is highly significant, of a catholic, humorous, and cheerful disposition, and a useful, enlightened piety. Messrs. John Wilbur and Henry P. Lee are active officers of the church, and Mr. Elisha Perry, with Mr. Albert Brewster and others, will be remembered as contributing much to the spiritual or practical interests of the new Society. The church has ever been blessed with a pious sisterhood, many of whom have long since been removed with reliable certificates to "the church of the first-born in heaven." Among the remaining, Miss Hannah Cranston, one of the original five early members, and Miss Nancy Babcock, Mrs. Asenath Wilbur, and Mrs. Ann Anderson, of later date, are distinguished by a devoted Christian character. It would be inconsistent and impossible to properly memorialize all the meriting, and especially the young, whose history, although so well begun, is *yet to be made.* May they not fail in due time to reap the spiritual laurels of earth and heaven.

Rev. Henry C. Arnold, a local preacher of the M. E. Church, is a member here, and by a consistent life, and acceptable participation in the social meetings, is useful and respected, while his labors abroad, upon the Sabbath, are with the divine blessing.

The record of this church, on the whole, has been chameleon, in respect to permanent numbers, and financials; but, spiritually, the fire has never

gone out upon the altar. The recording angel alone can survey all the harvest of the bygone—God only, the success of the future. As the past encourages, so the present should stimulate to greater zeal, and, necessarily, to greater victory.

CHAPTER IX.

HISTORY OF THE FREE CHURCH.

The pioneer spirit of Rev. D. N. Bentley and others was not yet prepared for adopting the words of Simeon: "Lord, lettest now thy servant depart in peace." Another church is to arise, progress under grave, but not insurmountable difficulties, and culminate in freedom from debt, and general prosperity. Rev. James D. Butler, in the "Preachers' Church Book" of Main Street M. E. Church, writes: "About October, in consequence of a desire long cherished by a portion of our membership, for a separate interest on the west side of the river, a place was procured, and a meeting opened. Soon after a regular church was organized." The "Record Book of the Trustees" of the Free Church contains the following: "In the summer of 1864, some brethren connected with the E. Main Street M. E. Church, in the City of Norwich, under the pastoral charge of Rev. James D. Butler, obtained the approbation of said church and pastor to procure a place for a free meeting, in the city. In pursuance of this object, these brethren obtained and fitted up a large commodious room on Central Wharf. And

for the purpose of giving character and authority to the enterprise, the Quarterly Meeting Conference, holden in the vestry of the E. Main Street M. E. Church, on the evening of the 29th day of September, 1854, appointed Messrs. Alvan C. Currier, Ulysses S. Gardner, John M. Brewer, David H. Seaman, Henry W. Leach, and William B. Lewis, to act as stewards to procure means to support and carry forward the object of organizing and establishing a free church in the city, where the pews in the place of worship shall be free to be occupied by any and all who may be induced to attend such place of worship, without respect of persons, or condition in society."

The Quarterly Conference records for Sept. 29th, 1854, contain the following: "Brother Butler says that a few brethren have opened a new house of worship on the west side, and wish to be set off, stating also, that the subject had been brought before the Board, and acted upon, and approved. The Presiding Elder wished to know how many of the members were engaged in the movement. The answer was, 'about twenty-five.' Other remarks were made on the movement of the brethren on the west side, and a resolution was presented to the Conference, as follows: '*Resolved*, That this Conference approve of the action of the Board, by which they consented that the brethren should organize a new church on the west side of the river.' Passed. * * The Presiding Elder de-

clared them to be a separate charge, and Brother I. M. Bidwell is to have charge of the new station."

The "Bethel," situated on Central Wharf, was secured as a temporary place of public worship, and after having been refitted, was dedicated Sept. 26, 1854, by Rev. Robert M. Hatfield. During the year, a white flag was displayed from the church, inscribed "Bethel Church."

Nov. 26 of that year, their former pastor resigning, Rev. C. R. Wilkins, a local preacher from the Troy Conference, was made his successor, and was reappointed at the ensuing Annual Conference, when the Station was designated, "West Main Street M. E. Church." He remained only till June 18th of that year, when Rev. Charles M. Payne assumed the pastorship, and closed the year after a most interesting revival, which proved a blessing no less to other denominations than the "Bethel."

In the biennial ministry of Rev. L. D. Bentley, the following occurs among the archives of the Society: "At a meeting of the Official Board, convened Aug. 31, 1857, Rev. L. D. Bentley and Messrs. James M. Currier and John M. Brewer were authorized to purchase the lot on the south side of Main Street, belonging to the Main Street Congregational Society." The same committee was appointed to take the deed in trust and contract for building a new church upon that site. They contracted for the lot, and proceeded to build the basement, when serious reverses beset the enter-

prise, and threatened fatal results. Rev. David N. Bentley, however, by supplying the pulpit free of expense for a year, and donating one thousand dollars, a sum which Mrs. Betsey Bentley, his wife, equaled in her subscription, at the same extremity, relieved temporarily the crisis. The basement was first occupied Feb. 13, 1858, and the church was dedicated by a sermon from Rev. Dr. Raymond, then of Wilbraham, Aug. 3, 1859, under the pastorship of Rev. Robert Parsons. The ministry of Rev. Carlos Banning witnessed considerable prosperity, and Rev. Norris G. Lippitt, from his success, was retained to the utmost limit. But a heavy debt encumbered its growth until Oct. 1866, when the entire indebtedness was swept away. The following explains, taken from the Norwich Bulletin, Oct. 11, 1866:

"Since the commencement of the present Conference year, a *friend outside* of this church, but partial to *free sittings* in the 'house of God,' said to the official Board: 'It is in vain for you to struggle longer with this burdensome debt, drawing semi-annually on your limited means of support. Now I will give you $1,000 on condition that you will raise the other $2,000, and wipe out this church debt by the first of October.' The matter was undertaken, with confidence that the good people of Norwich, of different denominations friendly to the cause, would respond generously to an application for assistance to accomplish this desirable object. And the result has been, by twenty-eight subscriptions, including that of the friend above alluded to, the whole sum of $3,000 has been raised. The mortgage has been canceled, and the church is *now* free from debt.

"Those generous donors who, in the spirit of true Christian philan-

thropy, have aided in this good work, have now the satisfaction of knowing that Norwich has one decently finished and very commodious *free-seated* house of worship; pleasantly located in the central part of the city, for the benefit of *the people*, where all are alike invited to avail themselves of the privilege of attending divine worship and the preaching of the Gospel; where none in our city, however poor or unfortunate in their circumstances, or transient persons in the place, on business or otherwise, have the excuse for not attending religious worship on the Sabbath, that they cannot afford to hire a slip, or that they have no seat in the house of God. For this church offers its seats *freely* to *all alike*—saying to the people, both rich and poor together, 'O come, let us worship and bow down; let us kneel before the Lord our Maker, for he is our God, and we are the people of his pasture, and the sheep of his hand.'

"It was to meet such a want in our city that this church was projected on the plan of free seats; and for its continued success it is *now renewedly* commended to God and a sympathizing Christian public.

"In view of the foregoing facts, in the Providence of God, at a meeting of the Trustees of the M. E. Free Church, held in the small vestry on the 9th day of October, 1866,

"*It was Resolved*, That the grateful acknowledgments and thanks of this Board of Trustees, in behalf of themselves and the Free Church in this city, are hereby tendered to those generous friends who have so munificently sympathized with this church and its object of opening a *free-seated* house of worship to the *people*, and for their prompt assistance in freeing the same from a cumbersome debt by their liberal donations, so that this church, by the blessing of God, may be the means of gathering from the '*highways and hedges*' a goodly number of saved sinners that will be admitted to the 'Marriage Supper of the Lamb.' And may the greater blessedness of those that *give* than of those that *receive*, be upon the generous donors."

Its history, to-day, lies in prophecy. Trial and discouragement have marked the past; but the

future, if piety continue on their side, and worldliness and Satan on the other side, can hardly be less than honorable to Christ and glorious to the Church.

Mr. Ulysses S. Gardner, with others of the same name, holds high distinction among this Society for his liberality in the support of the Gospel, and interest in all that pertains to the prosperity of the cause. No secondary place can be assigned Mr. Titus Carrier, who, as class-leader or "sweet singer in Israel," is little excelled in any of the previous churches. He seems an incarnation of the sentiment,

> "O, for a thousand tongues to sing
> My great Redeemer's praise."

Mr. John Mitchell, for exalted views of Christian munificence, and an ambition not only to have religion exist, but *flourish*, merits the grateful recognition of the Methodists of Norwich; and, with his lamented brother, Mr. Thomas Mitchell, who was so suddenly removed from the church militant, entombed in the respect of community, will reap a full reward. In a word, the entire Board of Stewards ought to remove from the city, leaving us opportunity to speak their estimate with earth and heaven.

Mr. David P. Eldredge, late of this city, and a member of the Free Church from March, 1861, was born in Nantucket, March 6, 1816. After leading a nautical life for several years, often visit-

ing the missionaries in his voyages, he came to this city, June, 1860, where, with his worthy consort, he has won the respect and affection of the Society, who regret his departure.

Among the laity, both young and aged, will be found notable examples of piety, whose record has been, and is being, committed to celestial archives, to await the publication of the judgment-day.

Rev. David Niles Bentley was born in North Stonington, Connecticut, July 27, 1785. He was the third son of Mr. Ezekiel Bentley, who died February 4, 1834, in the ninety-seventh year of his age. His mother was Miss Anna Chapman, eldest daughter of Deacon Joseph Chapman, of Groton, now Ledyard. She died October 25, 1853, aged ninety-seven years. He was early impressed with the great truth that *God*, the Creator, was himself the righteous Judge of the world. This fact was fixed in his young mind by an incident which occurred when he was but a little over five years of age. While playing with some older children, a piece of mischief was done, which they all laid to him, for which he was punished rather severely. Being exceedingly grieved that he was punished for an alleged fault of which he was innocent, he retired into the orchard, and sat down by the side of a great rock, and gave vent to his grief by weeping. Then looking upwards, and beholding great majestic clouds sailing through the heavens, he thought that He who made those bodies to float on

the "wings of the wind," knew that he was innocent of the crime for which he had been punished. This thought assuaged his grief, and he felt calm and happy.

About three years after, George, his brother, two years older, was taken with a disease, called at that time "*the Camp Distemper*," and reduced to a mere skeleton. From him, his mother and all the family, of seven children, took the disease. They were all prostrated at once, and nearly helpless. Only David and his mother were able to render any assistance, and that by the greatest exertion. The neighbors, being *terrified* at this distemper, which proved so fatal in the army of the Revolution, were afraid to come into the house. Three of the children died—two in one night, within a few minutes of each other. The mother sat by the cradle of his little sister, three years old, closing her eyes in death, while David sat on the floor by the side of a little bed, on which his youngest brother was then dying, and closed his eyes. No person in the house was able to go from one room to another. The father had gone for help, but no one dared to come except a *Christian* woman, who "laid out" the dead. The following night, his brother, next younger than himself, died, and not a person in the house could do the least thing to the dead. The mother and David were sick with the same distemper, and it was all they could do to render a little assistance to the other

members of the family, almost in a dying state. While he was closing the eyes of this last brother, his mother spoke to him: "David, why are you so quiet and unaffected while disease and death are all around you?" In reply, he said: "Dear mother, we can't alter any thing by our *tears*. God will do that which seemeth to Him right and just. Let us try to do what we can to help the living. We can't bring back the dead to life." His mother exclaimed, "David, you talk like a minister." The father procured coffins, and put the children into them, fastened them, and carried them some distance from the house, where neighbors took them away and buried them on the hill-side.

After recovering, he attended a district school eight or ten weeks, where, as he did not join with the boys in their sports, they called him "*Deacon*." But after a while his seriousness diminished, and for nearly five years he passed a most unhappy life of sinning and repenting. Having a natural propensity for fun, he would indulge in those things through the day, and at night feel condemned, often afraid to close his eyes in sleep, lest he should wake up in hell. Frequently he would weep and pray for hours before he dared to close his eyes in sleep, many times promising the Lord, if He would spare and forgive him, he would do so no more. This part of his life is clearly portrayed in those beautiful lines of Charles Wesley:

"Now I repent and sin again;
Now I revive, and now am slain;
Slain with the same unhappy dart
Which, oh! too often wounds my heart."

During this state of mind, one night, after lamenting his sins, he lost himself in sleep, when he seemed to be in a field, where he was chased by a *demon*, who soon overtook him, and with a long knife began to cut his face, so that the blood ran down his cheeks and dropped from his chin. The muscles of his face felt as if the blood had dried upon them. Awaking, he could not persuade himself that it was not a reality until he had washed his face and looked in the mirror. From the time of his sickness till his removal to Norwich, for a period of more than five years, he never had the privilege of attending one religious meeting of any kind. On the last of April, 1799, he was hired as a chore-boy to Mr. Barzillai Davison, of this city. He, with the family of Mr. Davison, attended the Old Episcopal Church, of which Rev. John Tyler was pastor. He obtained the English Prayer-Book then in use, and read the lessons and prayers with the congregation, and made the responses as audibly as Deacon Warren. At the expiration of six months he went home, where he spent most of the winter in attending the district school. The intermissions were passed with the teacher in study. In the spring of 1800, he was "bound out" as an apprentice to Mr. Barzillai Davison, of Norwich,

to learn the trade of a goldsmith. Soon after he went with a fellow-apprentice, Mr. Nicholas Chevalier, several years older, to the Methodist meeting, where the latter, who was very wicked, soon professed to be converted, quit his business, and went about holding meetings. About this time, Capt. William Davison, brother of his employer, ran a packet from Norwich to New York, and coming home sick with the yellow fever, and dying with his mate, the citizens became alarmed, and many families went into the country. Among them was the family of Mr. Barzillai Davison, leaving Mr. Bentley to take care of the house and shop. He had now but little to do other than reading the Bible, watching with the sick, and attending prayer-meetings. Just at this time, the eccentric Lorenzo Dow came into the place, and preached in a room then occupied by the Methodists, in an old wooden building now standing on the north side of Water street, directly opposite Norton Brother's store. In his unsettled and gloomy state of mind he went to hear, taking a seat directly behind him partially concealed by the door. During his discourse, the preacher described the condition and feelings of a sinner under conviction for sin. After he had very clearly portrayed to the congregation his condition, he turned himself squarely round, and laying his hand on the head of Mr. Bentley, said: "Young man, is not that the truth, and you can't deny it?"

In this state of condemnation he remained several weeks, reading the Bible, and praying sometimes nearly all night. But no light reflected from the sacred page. Soon after, one night, after returning home from meeting, he retired to his room, read the Bible, and then prostrated himself before the Lord, and while praying in anguish of spirit he lost himself, and seemed to be urging his way through a dense thicket of thorns and briers, but at length, with great difficulty, he emerged upon the bank of a river, and looking over saw a happy group of friends, among whom he recognized his dear mother and a godly old grandfather. They all desired him to cross over, but no means could be found. Finally, he saw a large *tree*, the branches of which seemed to extend quite over to the opposite side. He hastened to the tree, and with some difficulty seizing a projecting branch, soon found himself at the extent of its horizontal reach, when, lo! to his dismay, he found himself only half way over the river. He thought of returning, but had gone so far, return was difficult, if not impossible. There he was, on the bending limb of that old tree, the deep, dark river swiftly flowing beneath him, into which if he fell, ruin was inevitable. He cried for help, and at that moment, when all hope of rescue failed, a most heavenly-looking person, from among that happy group on the other shore, came and stood directly under that bending branch, to which he was clinging almost in despair, and

looking up with indescribable loveliness, said to him, "Let go of that tree; I will save you from this raging flood." He let go his hold on that precarious limb, and instantly, in some way, he found himself safe on shore, and happy with his friends. The transition being so great, he came to himself, and found it to be a dream. Yet he felt peaceful in mind, wondering what all this should mean. The distress and condemnation for sin, which had so long burdened his soul, were gone. "My mind," he says, "was illuminated with this interpretation, which I applied to myself. That dense *thicket* through which I passed with so much difficulty was emblematic of that grievous state of mind through which I had been struggling for months. The *river* which separated me from the happy group on the other bank, was *sin*. The *tree*, the branches of which seemed to extend quite across the river, was the *law*, which, when best performed, can only half save the sinner. That fearful holding on to the bending branch of the *tree*, is the last position of the sinner, before he yields to be saved by grace alone through faith in Christ. The farthest branch of that tree extended only half way over the river. So the *law*, by its *strictest observance*, only *half* saves the sinner. Not by works of righteousness that we have done, but by His *mercy* hath He saved us, through *faith* in Jesus, which is the end of the law for righteousness. While I was hanging on that fearful branch

of the Law, I saw no way of escape. 'Help failed me.' In my despair, Jesus came to my rescue, and said to me, 'Let go, and I will save you.' All I had to do was to *let go*, falling and crying, '*Save, Lord, or I perish.*' Immediately, in some way, *how* I cannot tell, I found myself safe and happy with my dearest friends. I could adopt the sentiment of the poet, where he says,

> "'Now will I tell to sinners 'round,
> What a dear Saviour I have found.'

"After this I was tempted to say nothing about it; that I was a mere *boy*, and no one would believe me. But I soon learned that the devil was a liar. It was not long after this, when I felt strongly impressed to go home and talk with my father and mother, brothers and sister, but my courage failed me. After a few weeks I resolved to go the first opportunity, whatever might be the result. Accordingly, when I had gained a day by overwork, I started for the old mansion in North Stonington, praying all the way as I went, that the Lord would prepare the way for a successful interview. When I came in sight of the old house, I turned aside by the wall and there prayed the Lord to give me strength and courage to do my duty faithfully, whatever might be the consequence. Rising from my knees I went directly to the door, and knocked, when I recognized the familiar voice of my mother, bidding me '*walk in.*' As I entered the room, she ex-

claimed, 'Why David, is it you?' embracing me with wonted affection. Soon she began to discover there was some alteration in my appearance, and said, 'David, what is the matter with you; are you sick?'—'No, mother, I am sick of nothing but sin.' 'I never felt better in all my life. I've come home on purpose to tell you what a dear Saviour I have found.' This touched a chord in mother's soul that brought tears to her eyes, as also the time of her espousal to the Lord. Calling my sister Polly, who was in her chamber, and had not heard of my arrival, she continued, 'David is come home, don't you want to see him?' As soon as she entered the room she saw that something was the matter, for both mother and I were in tears. She embraced me affectionately, while I responded, saying, 'Dear sister, do you love Jesus? Have you made your peace with God?' She made no reply and burst into tears. Then, in the fullness of my soul, I exhorted *her* to seek salvation immediately. At this moment, in came my father, and two brothers, older than myself. After the usual salutations, my father said, 'David, I understand you have joined those deluded Methodists.'—'Well, father,' said I, 'if they are deluded, it is a happy delusion.' My two brothers now joined with father, expressing their surprise that I should be captivated and led away by such a set of enthusiasts. Neither my father, nor any of his family, except mother, had ever made any pretensions to religion. They were all against me, so that I could not stand my

hand to argue with them. As a last resort, I appealed to the Lord for an argument, and dropping on my knees, made my appeal to the Searcher of hearts. How long I was on my knees, I cannot tell, but when I arose, it was evident that the argument of prayer had prevailed. My father stood trembling like Belshazzar, and my sister and both my brothers were completely overwhelmed with astonishment and tears; my dear mother sat in silent wonder at what had transpired. Now, I had a fair field, and began to relate my conversion, and the importance of experiencing a similar change of heart. When I had finished speaking and praying with them, daylight began to dawn in the eastern sky. There stood the *supper-table*, which was being prepared when first I entered the house. There being now a little less feeling, all that were composed enough gathered around the old *family table*, and after asking God to bless what his providential hand had supplied, we partook. Bidding them all good-by, their *hearts* too full for utterance, I took my departure for Norwich. After walking nine miles out and back again, with a sleepless night, I went to my day's work, bright as a new-made shilling. The next week after my return, I received a letter from Mr. Benjamin Hill, a young convert, just begining to exhort, who had heard of the visit to my father's house, and had gone four or five miles to see them, and held a meeting at their house. He informed me that my mother was overjoyed at

the change which had taken place in her family; that my father was greatly changed; that my sister was truly converted; and both my brothers were not 'far from the kingdom.' This was in the fall of the year 1800. In the spring of 1801, on the day of the annual fast, having previously sent word that I was coming, I set out for the place of my nativity, where I arrived between nine and ten o'clock, A. M., finding quite a number of the neighbors already convened. By ten o'clock, the house was filled to its utmost capacity, and as I had never attempted to hold a public meeting before, I was at a loss what to do; expecting only a few particular friends and neighbors. The first thought was to apologize, sing and pray with the congregation, and let them go. But then how would that agree with the report which had gone abroad, that I was going around with ministers, holding meetings? I concluded to make an attempt, and do what I could. Standing up and stating that I did not expect to see such a collection of people; as they had come together—perhaps the most part from curiosity, to see and hear what a *green boy of fifteen* could say about religion, rather than to seek the salvation of their own souls; yet I would try, by the help of God, to gratify them. After singing the hymn, 'Come, Sinners, to the Gospel Feast,' and kneeling in the midst of the company, and praying with a good deal of freedom, I rose from my knees, perceiving that quite a number

found use for their handkerchiefs. I sang another hymn, 'And must I be to Judgment brought,' and with little thought of the position in which I was placed, took an old Bible from the shelf near where I stood, and read these words: 'It is appointed unto men once to die, but after this the judgment.' I proceeded to speak of the *certainty* of *death*—that we must all die; that the great business of life was to prepare for *death*, for after *this* the judgment comes. As I became quite engaged on this awful subject, directing my discourse to a group of young people before me, a young lady rose up quickly and made for the door, when almost involuntarily I said, 'Young woman, you can't flee from the monster, death.' She dropped to the floor, as also another that started to leave. All was consternation for a few moments. I begged the people to compose themselves and be quiet; that God would take care of those young ladies; that it was the power of the *Holy Spirit*, working upon their hearts. The first one was carried to the door, and camphor and other restoratives were used, but to no visible effect. During all this time, I talked and prayed with those in the house, especially the one that last fell, who was crying for mercy. When I sang those lines,

'But drops of grief can ne'er repay
The debt of love I owe;
Here Lord, I give myself away,
'Tis all that I can do,'

she exclaimed, 'Yes, I do give myself to thee,

blessed Jesus, and if I had ten thousand souls, I would give them all to thee! O thou art my Saviour, I do love thee! Thou hast died for me. I will praise Him forever. Blessed be His holy name.' While she was rejoicing and praising God, they brought in the other one, and laid her on a bed in a state of apparent unconsciousness. A physician came and examined. He said there was no derangement of the organs of life; respiration was free and regular; the motions of the heart and pulse were natural; that from some cause not *well understood*, the powers of volition and articulation were in some way suspended, as in sleep. He did not think there was any cause to be alarmed. Most of the people went away, but a few stayed to know the sequel. It now was evening, and the one who had become so happy, approached her friend, and began to pray over her, and talk to her about Jesus. After some time she began to make some efforts to speak, faintly saying, 'I saw Jesus hanging on the cross. I saw the blood from his hands and feet, as he bowed his head and died for me, saying, "Father, forgive!" O, is it possible, that Jesus loves me! O, yes, He died for me! O, how I love him now! What shall I do to praise him? Glory to Jesus.' The night passed almost imperceptibly, and my mother and sister had prepared an early breakfast, after which, exhorting them to hold fast whereunto they had attained, I left for Norwich."

We resume, at this point, the general history of

Mr. Bentley. He was baptized in the Yantic River, near the New London Depot, by Rev. Peter Vannest, in the same year, and began the practice of fasting on Friday, which he continued nearly three years, when he was taken with the yellow fever,* and continued it until he was instructed by his physician that the habit was injurious to his health. After convalescence, becoming free from his indentures, by the abscondence of his employer, and being at leisure, he traveled on horse the New London Circuit with Rev. Nathan Emory. Believing that he could be more useful in local than itinerant ministry, he commenced business as plumber and brass-founder in 1805. In the fall of this year, he married Miss Letitia Gardner, daughter of David Gardner, Esq., of Bozrah. She was an earnest Christian, an affectionate mother, an obliging friend, and a devoted wife. Eleven children lived to realize and return her undying love, and four died in infancy. Six of the adult members have passed away with the mother, while five remain to perpetuate the memory and virtues of God's highest gift to mankind, next to Jesus, *a pious mother.*

Mr. Bentley began business with nothing but his hands, the respect of community, and His blessing "that maketh rich," yet, by honesty and integrity in his transactions, despite the expenses of

* 1804.

a numerous family, he amassed property, and has presented a noble instance of generosity, which should lead others to emulate his heaven-deposited charity. Chiefly by his liberality and indemnification, the church was built upon the Wharf Bridge, previous to which a large part of the expenses accruing from the rents of religious conventicles, "keeping" the preachers' horses, fuel and lights, was met by his unstinted charity. The Sachem Street, Main Street, Free, and Greenville churches were all early indebted largely to his contributions, both of money and exertions. In order to prosecute the erection of the church that was lost by the flood, after suffering it to absorb his ready means, he mortgaged his house to furnish the requisite deficiency, making it a security for a note of six hundred dollars. His name, in gold, at least, is inscribed on all the pillars of the above churches, and the memory of his munificence can hardly be less than "apples of gold in baskets of silver."

In 1817, he was solicited to remove to Zanesville, Ohio, and, taking the precaution to go and become fully apprised of the position before concluding the agreement, he passed most of the journey in a single team, and decided to emigrate by the 25th of December following. He was prevented from going by a fall from a horse, and was disabled for three months, the effects of which have never been fully removed. His peculiar experience in 1827 is transcribed from his own pen. "It was

the commencement of the great 'anti-Masonic excitement,' which extended all over the country, from one end to the other, entering every circle, domestic, political, and religious. If any one did not take sides with either party, he was despised by both. I was a Freemason; had passed through every degree of the institution from an Entered Apprentice to the Council, but had not met with the lodge since the laying of the corner-stone of the Sachem Street M. E. Church, not because there was any thing wicked in the institution, but because my time was required by duties to my family, the Church, and the salvation of my fellow-men. After a while, it became known that I had not renounced the institution, and a committee was appointed to wait on me, and inform me that I must renounce Masonry, or be renounced as a preacher. I wrote to them that I did not understand what they meant by 'renouncing.' If they meant that I must expose or divulge any secret, mark, or sign, I never should do it. They said there were no 'secrets' now, that they had been all revealed and published to the world. 'Then,' I replied, 'I can't reveal that which is already exposed to public view.' So they let me alone, threatening to raise a mob, and pry out the corner-stone of the church, which the Freemasons had laid."

In 1836, January 13, Mrs. Harriet C. Jewett, his eldest child, wife of Mr. Henry L. Jewett, died of

consumption, after protracted suffering. She was converted at eleven years of age, and her baptism was somewhat characteristic. Mr. Bentley had invited a number of converts to his house, preparatory to baptism, and after he had spoken with them, Harriet, eleven years of age, having professed conversion just before, said to her father, "You have not said any thing to me about baptism."—"No, my child," he replied, "you were baptized in your childhood, and I will talk with you on the subject, some other time." The next day, when he had baptized the last candidate, and was coming up from the water, his daughter came down the bank, habited to receive the ordinance. Mr. Bentley addressed her, "Why, Harriet, you were baptized in your infancy."—"No, father," she returned; "if I had been baptized in my infancy, I should have been satisfied. But I was old enough to know that I was a sinner, for I was mad when the minister baptized me, and wet my new dress with the water." The father no longer deferred her request, and after its performance, approaching the shore, he said: "Baptism is not the putting away of the filth of the flesh, but the answering of a good conscience towards God." Her faith and trust continued to the last moment, and when it was supposed that the mortal struggle was over, she again revived, and said: "I thought that wave would have landed me on the tranquil shore of Heaven and Immortality, but this one, I trust, will

be the last." Pressing the paternal hand, she breathed faintly, "Farewell! meet me in heaven."

October 27, 1838, his daughter, Mrs. Jane L., wife of Mr. Zalmon Booth, deceased, after she had expressed a willingness to depart and be with her sister, who had gone before to that heavenly land, "where the inhabitants never say they are sick."

Mr. Bentley was called to mourn the death of his son, David G., May 1, 1845. He died at New Orleans, where he had gone for his health, of the same insidious disease which had removed his eldest sister, and soon invited his beloved wife, Harriet M., to follow. He was converted early in life, but fell into religious indifference until this marriage, when he soon became a zealous Christian, class-leader, and exhorter. He died in confident expectation of joining the blood-washed bands of Paradise, in sight of which the graves of saints are but stepping-stones to the chariots of the Eternal.

Mrs. Caroline Stowell, another daughter, was taken ill at Portsmouth, Virginia, and her wishes were instant, to be brought to the homestead and die there among the relatives and friends of her childhood. Though much reduced by sickness and apparently near to death, sustained by the kindness of God and the hope of reaching home, she was taken on board a vessel in an India-chair, made of cane, constructed so that it formed at pleasure a sort of lounge, while its back could be elevated at any angle. She withstood the roughness of the voy-

age better than her attendants, until reaching the New London Light-house, when she sank rapidly. By telegraphing to Norwich, and speeding the "small steamer," she was enabled to reach this city 5 o'clock P. M., Friday, and was carried to the mother she so longed to behold. She died the next day, about 3 o'clock P. M., after bidding all the family a long "farewell," and by faith in Christ was entered among the list of safe immortals, June 17, 1848.

Mr. Bentley was called to mourn the translation of his wife, Mrs. Letitia, October 30, 1853, after a short illness. Her health had been declining upwards of a year, but now attacked by pleuritic disease, she prognosticated it as her last sickness; and after she had made a judicious disposition of her personal effects, and advised early companionship to her husband, near the last she said: "There is Gardner; he has come for me. I shall be ready shortly," and soon slept the Christian's sleep, which never even dreams of sorrow. She was highly benevolent, kind to the poor, provident for the comforts of the itinerant minister, even to the sacrifice of her own convenience, and faithful to God and her friends. Something like an hour before she ceased to breathe, taking Mr. Bentley by the hand, she said, in her fond, familiar way: "*Father*, you will be very lonely when I am gone, and now, I advise you, as soon as you can bring your mind to

the subject, to take to yourself another companion," intimating who that *one* should be.

"At the gloomy midnight hour, with mournful step," May 27, 1865, he followed his son, John W., to the city of the dead. He had died of small-pox, contracted while awaiting the refitment of a vessel which he had just brought in to New York as a prize, and of which he had received orders from the Navy Department to take command.

Again, March 4th, of the same year, he resigned the remains of his daughter, Elizabeth R., to the peaceful quiet of Yantic Cemetery. She was the youngest of fifteen children, and the idolized wife of William H. Allen, Esq., of New York. She was greatly beloved and respected among her relatives and acquaintance.

As will be remembered from the previous references, Mr. Bentley commenced his labors as a Local Preacher soon after conversion, and has continued in this unremunerative field until the present time. In 1811, and for several succeeding years, he alternated with the traveling ministry at the Landing and Bean Hill, except at such times as an exchange was effected with other local ministers. He also at this early date began to preach at the Almshouse, whence some of God's poor, rich in faith and celestial treasures, have been taken to the King's Palace, among whom may be mentioned Aunt Betsey Calkins and Mr. Nathan Becket, who shall represent a goodly company that have exchanged the

Poorhouse for Heaven, indigence for wealth, humility for coronation. Doubly blest shall be his efforts who, without pay or praise, has continued to serve penury in life and death, and in the feebleness of old age is all unconsciously provoking the applaudit, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The New Year's eve of 1817 was a marked occasion. The regular ministers having failed to reach the city, Mr. Bentley preached two sermons from, "Prepare to meet thy God," and, "The end of all things is at hand; be ye therefore sober and watch unto prayer." Great solemnity and awe rested upon the congregation at the closing services, and when they were invited to join in silent prayer in the ebbing of the old year, not one in that crowded assembly remained sitting, while many prostrated themselves on the floor, crying for mercy. Seven were converted in the church, and one, overwhelmed by sin, knelt by the roadside, and while prayer was offered at his instance by Mr. Jeremiah Griffing and others, he entered into the rest of conscious pardon.

His ministerial activity during the immediately succeeding years is worthy of especial record. On his tour to the West, he preached upwards of forty sermons. Returning, and having convalesced, he resumed preaching in this and contiguous towns, Jewett City, Preston, Gales' Ferry, Uncasville, &c.,

in all of which places his labors were attended with more or less awakening.

A large number of persons have been baptized by him, in this and other appointments. His views upon the mode of its administration are liberal and accommodated to the conscience of the candidates. On May 16, 1819, he baptized eighteen in five different positions: First, by immersing the candidate backward; secondly, the candidate knelt in suitable depth of water, and was immersed forward; thirdly, the baptism was performed by affusion, the person kneeling in the water; fourthly, by affusion, the subject kneeling on the bank; and lastly, the rite was administered at the altar in the usual manner, the same formula being used in each case.

In fact, he seems to have shared an unusual celebrity in the matter of baptism, as he was often invited by the regular pastors to perform this ordinance, and the record of the subsequent years is signal for the number whom he thus initiated into the church militant. To attempt a chronological statement of the number baptized by him, would ill consort with the character of this work, but the aggregate is not far from three hundred and forty,* many of whom remained faithful to their profession, and received funeral rites at the same hand. Two thousand and twenty-six persons† have been committed, "dust to dust, ashes to ashes," by him,

* Two hundred and six immersions.

† Four hundred funeral discourses.

whose services have been so memorable at the bridal,* the font, and the grave. Probably no minister in Norwich has ever attended an equal number of funerals, at many of which, especially in the rural districts, sermons were delivered, a practice still observed in numerous portions of the country. His labors are redolent of such instances as the following, only a few of which can be given:

"1840.—This year, Father Fuller of Lisbon, Mother Taylor of Jewett City, and Father Perry of Bean Hill, all died in great peace, whose mortal remains I committed to the grave."

"1841.—In July, I was called up to Plainfield to attend the funeral of Rev. Hezekiah Thatcher, who was killed on the railroad near that place. November 10th, the funeral of our dearly beloved sister, Hannah Fuller, at the Landing. December 5th, similar mournful services for our greatly respected brother, J. O. Hopkins, at the Falls."

"1842.—Sister Harriet Allen, in the city. She was a lovely little woman. March 31, I was called to sympathize with our dear brother and sister Woodward at the Falls, in performing the last services over their loved little Daniel."

"1844.—In the city our highly esteemed and much loved sister, Mary Winchester. There was as much of the milk of human kindness flowing through her soul as in any other person that came within my acquaintance or observation."

"1847.—August 17. This day I performed the funeral obsequies of brother Nahum Fay. He was a good man, and died in the faith."

"1849.—October 2. Funeral of brother James J. Hyde. A Christian of many trials. Peace to his ashes. February 10, sister Diantha Hopkins at the Falls. She was one of the most lovely, kind, and piously devoted of women. February 21, funeral solem-

* Four hundred and twenty-five marriages.

nities of the venerable Deacon Congdon, a little below Uncasville. I remember of hearing him exhort after Bishop Asbury had preached, at New London. He said when he was a boy, his father was a carpenter, and his business was to stand on the other side of the work, and when his father drove the nails through, he stood there ready to clinch them. He died full of faith, and the joy of heaven anticipated."

"1851.—July 29. This day the serious duty of performing the sad and mournful services at the funeral of our highly esteemed brother, Jesse Fuller. He was the principal acting steward from 1829, to his removal by death, a man very much respected and beloved by all the community, and lamented by all the church. He was the son of the venerable Ebenezer Fuller of Lisbon, one of the first Methodists in that vicinity. He experienced religion in 1829. I baptized and took him into the church at the Falls, September 27, 1829."

"1846.—July 12. Sister Polly Setchel, aged sixty-six years. She was highly esteemed and beloved."

"1851.—October 8. I consigned to the grave the mortal remains of sister Nancy Butler. She was a consistent member of the Methodist Episcopal Church in this city for about forty years."

"1854.—April 20. I gave an address at the funeral of brother William Fletcher, one of the first Methodists at Norwich Falls; a good consistent Christian, pious and peaceable in his life, resigned and happy in death. July 27, brother Elbridge G. Allen. He was a warm-hearted Christian, and has gone to his reward in heaven."

"1855.—February 19. I was called to attend the funeral of my old friend, Mr. Russell Lamphere, at the Falls. He was the father of our respected brother William Lamphere. October 10, I committed the lifeless form of Samuel, son of our highly esteemed brother Samuel Carter, to the last resting-place. He was a lovely boy. November 26, I was again invited to the house of death, where, robed in the habiliments of the grave, lay our beloved sister, Anna D. Francis, where I offered prayer, and at the grave resigned 'dust to dust,' while Rev. C. Payne preached the funeral sermon at the Bethel. She lived much beloved and died greatly lamented."

"1857.—March 22, attended the funeral of our aged sister, Hannah Crawley, of the East Main Street Church, in the eighty-seventh year of her age. 'Blessed are the dead which die in the Lord.' July 3, the funeral of sister Mary Lester, aged fifty-seven years. She was an excellent member of the Methodist Episcopal Church at the Falls. She was a lady of more than ordinary intellectual faculties, with a nice sense of propriety. September 11, sister Olive Kingsley, a worthy member of the East Main Street Church, aged sixty-four years. She lived a holy life, and died in the faith of a glorious immortality. October 23, funeral obsequies of widow Betsey Griffing, aged eighty-five years. She was the wife of our lamented brother Jeremiah Griffing, the old faithful, untiring class-leader at the Landing."

"1860.—On receiving tidings of the death of our venerable mother Vashti Clark, it was thought that some public expression of respect to her memory should be shown by the church, in appropriate funeral services in the sanctuary. Sabbath, August 31, I was called on to give an address and offer prayer. Mother Clark died at Binghamton, N. Y., August 27, in the ninety-eighth year of her age, all ripe for glory. My wife and I visited her between two and three weeks before her death, when we found her as near heaven as a mortal could be here in the flesh."

"1861.—September 25. Was called up to Bean Hill to attend the funeral of brother Jesse Calkins, aged sixty-five, who had been a member of the Methodist Episcopal Church for more than forty years."

"1863.—March 4. Sister Eunice Hebard, wife of brother George Hebard. She was a respected member of the Methodist Episcopal Free Church of this city."

"1864.—March 5. I attended the funeral services of sister Deborah B. Crandall, at Norwich Falls. She was the wife of Rev. Phineas Crandall, of the New England Conference, and daughter of the venerable Mother Cady, of blessed memory. Sister Crandall was some of the fruit of my early labors in Jewett City. I baptized and took her into the church June 17, 1821. Her maiden name was Tinkham. She was an excellent specimen of a Methodist preacher's wife—blessed with a good understanding, chaste, indus-

trious, economical, affectionate, and pious—a true helpmate for a man in the ministry."

"1865.—February 26. This day I was called to mingle my tears of sympathy and grief with my nephew, Doctor Edwin Bentley, as the funeral services of his deceased wife were being performed at East Main Street Church. Rev. Daniel Wise of New York preached a most admirable discourse, happily adapted to the bereaved husband and daughters, and all the mourning relatives, while the whole densely packed congregation seemed to participate in the general feeling of sympathy and bereavement. At the grave, by request, I performed the burial service, committing the body to the ground, 'earth to earth, ashes to ashes.'"

"1866.—*July* 31. In connection with Rev. I. Bidwell and other ministers, participated in the funeral solemnities of sister Henrietta Truman, consort of brother J. B. Truman, of this city. Brother Bidwell gave a most gratifying address on the occasion, setting forth in a clear and lucid manner the long and useful Christian life and peaceful death of sister Truman. She, with her husband, came to reside in Norwich something over forty years ago."

"1867.—*January* 22. This day I was called to Preston, to attend the funeral solemnities of our old brother, Robert Palmer, eighty-nine years old. Brother Palmer was a most exemplary Christian. He had been feeble in body for a long time. I visited him in the fall; found him confined to his room, ready to depart and be with Christ, which, he expressed, would *be far better*. His earthly tabernacle was taken to the old city cemetery, with other members of the family, to remain until Gabriel's trump shall wake a slumbering world."

"Our beloved Brother Griffing, our good old class-leader, departed this life March 13, 1825, aged fifty-four years. He was among the early Methodists in the Landing, although his residence was nearly two miles up town, on the Scotland road; yet he would walk down to the Landing to attend his class-meetings Saturday evenings, and back, and also prayer meetings, beside those of the Sabbath. He possessed a remarkably pleasant Christian spirit. I sat up with him the night before his departure for

the heavenly land. He had been a little depressed in spirit in the early part of his sickness, but when he came to look the dread monster in the face, he did not quail. While I was praying with him, the morning before I left, he seemed in quite an ecstasy of joy and glory, saying: 'Now I am ready; come, Lord Jesus.'"

"Just six days after Brother Griffing's funeral, I was called to attend the funeral solemnities of our dear old mother in Israel, Mrs. Sarah Carew, aged eighty-six years. Mother Carew was one of the first class that was formed on Bean Hill. At her house I used to go and spend the intermission, when I went to meeting in the Academy. She was a lovely old lady. We always addressed her as 'Mother Carew.' There was no place in that vicinity where the preachers could go and feel themselves at home as at 'Mother Carew's.'"

"1834.—*January* 9, I committed to the dust the mortal remains of our dear old sister Davison, in the sixty-third year of her age."

"Called to deliver a discourse in the East Main Street Church, on the death of our venerable father in Israel, Andrew Clark, who died in Camdem, Oneida County, New York, July 10, 1839, aged about eighty years."

"1835.—*August* 10, I performed the funeral service of sister Williams, consort of the late venerable Solomon Williams, of Bean Hill, one of the early Methodists of that place. She was seventy-one years old. Two years after, September 2, 1837, I performed like mournful services at the funeral of Father Williams also, aged eighty-one years."

"*March* 16.—I attended the funeral services of brother Seth King, aged fifty-six years. Brother King was a Christian of very genial feelings, a great *singer*, and when religion did not make him *happy* enough to *sing*, he was quite prone to get into *Doubting Castle*. But one spiritual song would generally bring him out all right."

"*July* 15.—I was called to officiate at the funeral of '*Mother Thurber*,' of Poquetanoc, eighty years old. I attended the funeral of her husband, Luther Thurber, twelve years before, in his eighty-eighth year. They were both members of the Methodist Episcopal Church in this city. Brother Thurber made his own *coffin* a number of years before his death."

"1835, *May* 11.—This day I attended the funeral solemnities of Brother Clark Summers, at the Falls. Brother Summers was an *industrious*, *pious*, and peaceable member of the M. E. Church, aged forty-eight years."

The originality and versatility of his mental faculties in the bygone, may be seen from an account of a sermon preached at a camp-meeting, held at Thompson, 1818, transcribed from his pen:

"On the afternoon of Thursday, there was an unusual large congregation on the ground. The preacher appointed for that service being sick, the congregation became exceedingly restless, when Brother Hyde came to me, and said the Presiding Elder wished me to go on the stand, and, if possible, collect the scattered attention of the people. I then held a '*Commission of the Peace*' in the State. I told the Presiding Elder that my mind had been so occupied with the order of the meeting that I was ill prepared for the occasion."

"Well, then," I replied, "If I *must*, you commence the services by singing and prayer, while I collect my thoughts and select a text. I retired into the grove some eight minutes, and, as the introductory prayer was closing, I went on to the stand and gave out a hymn. The meeting, thus far, had been almost surfeited with most excellent preaching. Brother Fish, then a young man just out of college, had given them a beautiful discourse on the '*Love of God in human Redemption*;' Brother E. C. Taylor, on the '*Feast of the fatted Calf*;' Brother E. C. Blake, on '*The Judgment of the last Day*;' Brother Bates, on '*Backsliding*.' As I stood up to read my text, I remarked that, when a company had been entertained at a great *feast*, and fed with all the *delicacies* that the occasion could afford, even unto surfeiting, there would be a difficulty in furnishing another table with such articles as would be desirable to the taste. So with this large congregation. You have been *served* with almost every variety of gospel *food*, the nutritious

Lamb, and the delicacy of the *fatted calf*. I thought while the preliminary services were being performed, I would go out into the thick forest and catch a wild bird, called a partridge. And now I will try to dress it, and make you a dish of savory broth. By this time I had gained the attention of nearly all within hearing. I announced my text, Jer. xvii. 11: 'As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.' I illustrated the text by the conduct of Pharaoh, getting riches by the unrighteous servitude of the Hebrews in Egypt, and his folly, exemplified in his destruction in the Red Sea. Also, in the case of *Haman*, Absalom, Ahab, and many others of their time, with Herod and Judas, all who died as the '*fool dieth*.' As soon as I got through, Lorenzo Dow came running on to the stand, and continued to apply the subject to wicked men for about fifteen minutes, when penitents were called forward for prayers. They came from every part of the congregation, numbering from eighty to one hundred, and more than thirty were converted before that prayer meeting was dismissed."

The value of his presence in the chamber of death, where he has initiated into the spiritual Church by baptism a number of the irrecoverably sick, is instanced by the following, of 1822:

"A lady in Poquetanoc, being sick, and having some premonition of her approaching dissolution, sent for me to come and visit her. I found her calm and considerate, a hectic flush on her cheek. With the utmost composure of mind, she said: 'I have been prayerfully considering my condition. I have no thought that I shall ever get well, and I want to be prepared to go to heaven when I leave this world. The last time I went to meeting I heard you say we must be born again, or never go to heaven. You explained to us how we must become new creatures in Christ, and here in this chamber I have tried to do as you said. I have resigned myself, my husband, and my little babe, and all I have, to the

will of my heavenly Father. I feel that he has accepted the offering through Christ, who stood before the throne of the Father for me. I feel Him to be my Saviour, and He has said, 'Whatsoever is bound on earth is bound in heaven.' I have sent for you to come and initiate me into the church, by the solemn rite of the baptismal vow, and to have my name enrolled with the people of God in the church book. After that, I desire to commemorate the death and sufferings of my Saviour, by partaking of the symbols of the broken body and shed blood of my crucified Lord, when I shall be ready and willing to depart and be with Christ my Lord!' I then asked her what day I should come and attend to those duties. She replied, '*Now;* I may not live to see another day.' In about half an hour, some six or eight persons came in, while preparation was made for the occasion. Without any *ritual*, I performed the baptismal rite in the accustomed way by sprinkling, while it did appear that the *Holy Ghost* was manifestly present, and sealed the *vow*. After this, I administered the Holy Eucharist, and that upper chamber seemed the ante-room of heaven. The lady survived this solemn dedication some ten days, and then fell asleep in Jesus."

This abbreviated account of his life cannot be better concluded than in his own language:

"It is now more than sixty-two years since I received my first license to *preach*, although the world called my labors '*preaching*' two or three years before. During all those *many years*, I never have *pocketed* a dollar beyond my expenses of traveling to and from my appointments. More than half of that time I kept a team of my own. It may *truly* be said I have been the *poor man's* minister. For more than sixty-three years I have held meetings at the almshouse in this city, *regularly* once in *three* weeks, and, when sick or absent, I have supplied a substitute. During that length of time I have attended two hundred and three funerals at the almshouse.

"I began the world with nothing but my hands. I have *literally* labored seven days in the week for fifty years. Quite a number of

times, when I have been at work casting brass, a messenger has called for me to go and attend a funeral three or six miles off. Such calls, or something not altogether dissimilar, I have answered in all the towns within twenty miles of my residence. And now, if I can but see weeping penitents inquiring what they shall do to be saved, and hear them shout the praise of a sin-forgiving God, I think I shall feel like exclaiming, with Simeon, 'Now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

Mrs. Betsey Bentley, the venerable consort of Rev. David N. Bentley, was the fourth child of Mr. James Rogers, of Montville, Connecticut. Her mother's maiden name was Miss Elizabeth Howard. She was born August 9, 1790. Early impressed with religious truth, when only thirteen years of age, she was deeply affected by the *thought* that she was unprepared to meet the Judge, and going to a Methodist meeting, where the Rev. Nathan Emory preached,* who was the first Methodist minister ever seen by her, she felt the load and burden of her sins, and could not eat nor sleep until the Lord had consciously forgiven her. She was deeply convicted, until an old gentleman from New London, called "*Father Bolles*," of precious memory, talked and prayed with her. He seemed to divine just how she felt, and mercy's door was opened at his prayer, the burden of sin rolled off, and a sense of pardoning mercy gave joy and peace. The next morning, all nature seemed to be praising God. The little clouds floating in the heavens

* 1805.

were full of *glory*, and, as she looked, the tall trees seemed to bow their heads with reverence to their great Creator. She says of this: "My *poor heart* had the greatest reason to rejoice and praise God, to think how Jesus suffered and died for me on the cross, to procure my salvation. Oh! how my young heart overflowed with love and praise to *Him*, my *Saviour*. I loved him too well to keep it to myself. I wanted to tell it to all around." She now became deeply anxious for her father and others, and it was not long before some were "brought into the kingdom." Prayer-meetings were commenced at her home, for, before this, the family went four miles to hear preaching, at a place called Quaker Hill, at a house known in those times by the name of "Aunt 'Becca Wheeler's." This house had been kept for many years as a tavern, but after the death of Captain Wheeler, the proprietor, the spacious ball-room had become the preaching-place of the Methodist itinerants, in their bi-weekly rotation. "Aunt 'Becca" and her two younger sisters now kept the house as a place for holding Methodist meetings, and entertaining the itinerant preachers. Here "Father Bolles and Father Potter," from New London, held prayer and class meetings. Here Mrs. Bentley first joined the class, and at this tender age appears to have acquired an unusual religious experience. Braving darkness and distance, if not danger, these miles were traversed with an ease which finds few parallels to-day.

She early encountered much trial in trying to live religious before a large family, some elder and some younger, as she did not join them in their sports, but chose, rather, the place of prayer. To quote her:

"I had given up all such things for Christ. I found more solid comfort in the service of my Saviour than in all the vain pleasures of the world, which now had no charms for me. Under these circumstances, I had no one to help me in the way to heaven; but, oh! that blessed Bible was a light to my feet and lamp to my path. I had no Sabbath-school books nor teacher, but Jesus was my teacher, and the blessed Bible was my school-book, and it taught me, especially when I read it on my knees, to take my cross and follow Jesus in the way. The words of this heavenly Teacher, in His sermon on the mount, made a deep and lasting impression on my mind."

"I used frequently to go away alone, behind a great rock, and pour out my childish complaints to my heavenly Father, and my blessed Saviour would always draw near, and bless and comfort me. Sometimes I would take my little brother, about eight years old, between daylight and dark, and go out beside a high wall, where a large apple-tree, with its spreading branches, covered the place; there we would kneel down, *right* in the snow. How many good seasons we used to have in that place. That dear brother now is in Heaven with the shining ones."

At the age of sixteen she went to New London upon a visit, and passed the Sabbath. There was a love feast in the morning, the first she had ever witnessed. It was almost an epoch in her experience, and she says: "It was a time of great spiritual enjoyment and satisfaction to my youthful soul. I went home a great deal stronger in the Lord than ever before." She felt

that it was her *privilege* as well as duty, at all suitable times, to speak and pray in the meetings, and was greatly blessed in so doing. December 31, 1808, she was married to Mr. William Callyhan, of New London, and, in January, 1809, with her husband, came to Norwich, where he commenced business at the Landing. There were no Methodist meetings nearer than Norwich North, where frequently she attended on the Sabbath, until August, 1811, when Rev. J. Chaney came on the circuit, and formed a small class at the Landing, of which she was an original member. After the meeting-house on the Wharf Bridge was carried away by the flood, the distance rendered it inconvenient to attend evening meetings at the Falls, so, for more than seven years, until the East Main Street Church was built, prayer-meetings were held at her residence, on Water Street, opposite Norton Brothers' store.

Twice she was brought to death's door by sickness—once for forty days. The physician gave her up to die, yet she felt resigned, having rather a "desire to depart, and be with Christ;" and on that bed of languishing could say, "Give *joy* or *grief*, give *ease* or *pain*, take life or friends away." Recovering in some measure from that state of total prostration, she gave up housekeeping, and boarded with her daughter and son-in-law, Mr. John A. Robinson, now of New London.

In 1833 she was called, in the providence of God, to undergo a very sad and grievous trial of that Christian *grace* which submits unrepiningly to the divine government under all circumstances, saying, "Thy will be done." Her *only son*, having made several voyages to different parts of the world, in September sailed from New York for Norfolk, Virginia. Third day out, in a rough sea, the vessel pitching heavily, he went aloft, fell from the yard-arm, and was never seen afterwards.

She was called to attend the remains of her first husband, Mr. William Callyhan, to their sepulture, March 20, 1852. He was converted early in life. After completing his apprenticeship, he came to Norwich in 1807, and set up as tinman, beginning with nothing but his hands and a few tools. With indefatigable industry and strict economy, he soon began to enlarge his business, until, at his death, he was possessed of considerable property. Mr. Callyhan was remarkably reticent in his business and social relations, scrupulously honest in his dealings, kind-hearted and generous to the poor. He was one of the eleven members which formed the first Methodist Episcopal Church in Norwich City, in 1811—an excellent class-leader, which office he sustained the greater part of his life with much acceptability. He was not a man of many words, yet his prayers and exhortations were ardent and effective. As his physical health declined, his spiritual health seemed to increase unto the last.

Having sustained the relation of *widowhood* for nearly one and a half years, Rev. David N. Bentley proffered his hand. After making it a subject of prayer for *direction*, the overtures being mutually accepted, the connubial tie was consummated July 31, 1854. It was emphatically a union of hearts, experiences, and joys. Hymen smiles on few better nuptials, where "marriage is the strictest tie of perpetual friendship," and sweetens "even the loneliness of declining years."

Amid the sick, bereaved, unfortunate, penitent, poor, and dying, she has moved little less than a ministering angel. Sorrow has eagerly sought her unsparing condolence; poverty halted expectantly at her door; death has lost his arrows amid her prayers; despair has stolen relief from her hopefulness, and penitence changed to pardon at the voice of her faith.

Permit the writer to say that it has not been easy to elicit the data of her life. Her memory has been too full of gratitude at every turn to dwell on matters of fact. Salvation, and not chronology; the eternal, not temporal; heaven, not Norwich; Jesus, not Betsey Bentley, has been the version of most conversations, undertaken with a view of history.

Rev. Lorenzo Dow Bentley, son of Rev. D. N. Bentley and Mrs. Letitia Bentley, was born in Norwich, February 13, 1813. He was powerfully convicted of sin in the month of May after his

fourth year, and though he may not have experienced conversion, he became fond of prayer and loved to kneel in the sanctuary with God's people. He took especial delight in accompanying his father into the pulpit, and was early impressed that he should some day proclaim the Gospel. When about ten years of age, he began to grow ashamed of such matters, and imbibed the view that is so prevalent among worldlings, that the services of religion are humiliating, not elevating. At sixteen he became very skeptical, by witnessing a play in a New York theater representing "the Hypocrite." He says: "It seemed so real at the time that I shed tears; but when I began to think that the actor was representing a hypocrite, I concluded *all* might be such." He became confirmed in his infidelity by his nineteenth year, on reading the "Age of Reason," abstaining from religious meetings and prayer, even at funerals, his disinclination becoming so great that he "pitied the Evangelical and Romanist professors." He was convinced of the inspiration of the Scriptures, and consequently of the Christian religion, by reading an account of the death of General Jackson, and the scenes that immediately preceded it. He sought and obtained pardon under the labors of Elder Jabez Swan, now of New London, whom many shall rise up in the last day to call "blessed."* His conversion took

* Mr. L. D. Bentley calls him "that mighty man of God."

place January 8, 1846, and in a few weeks after he commenced holding meetings among the "Long Society," of Preston, where upwards of forty asked prayers on one occasion. During the ensuing fall, he went, under direction of the Presiding Elder, Rev. R. W. Allen, to Manchester, in this State, to supply the vacancy occasioned by the decease of Rev. V. Osborn. Here a revival attended his vigorous labors, and more than seventy-five professed to pass from "death to life." Soon after, he joined the Providence Conference on probation, and was appointed to Tolland, Connecticut, where a similar number of conversions took place. For his labors at Manchester he received no stipend, and at the latter place only one hundred dollars. The year following he went to Westerly, Rhode Island, where he received one hundred and sixty-five dollars, and many souls. In 1849–'50 he was stationed at Gurleyville, Connecticut, where the work of God was especially glorious. Marlborough next claimed his labors, where, as usual, a revival blessed the consecrated efforts of his devotion and faith. At Fisherville, his pastorship was blessed to that feeble station, which has since greatly improved, and at Danielsonville, where the two succeeding years were passed—less smoothly, perhaps—the Lord still sealed his ministry. In the following year, he preached with great success at Warehouse Point, Connecticut, and, upon solicitation, was appointed to his native city the year after, where,

amid external reverses, he saw his highest ambition realized in the salvation of souls.

From Norwich he went, for two years, to Gales's Ferry; thence to Wapping, Connecticut, for one year. In his questionable language, he says: "The year spent here was consumed in working for God, and against Buchanan, the devil, slavery, rum, and rebellion, and the 'Hartford Times,' with an occasional shot at 'Annihilationists' and Calvinism!"

He was next at Moodus, Connecticut, and, after one year, was stationed for two years at Eastford, which appointment he filled with great acceptability and success. His last appointment was "Montville and Salem," and the year after (1866), he was appointed Conference Missionary, and has been almost constantly enjoying revivals—his "beau ideal" of ministerial success.

Mr. Bentley is characterized by fervor, sincerity, faith, a spirit of sacrifice for Christ and souls, plainness, tenderness, decision, and spirituality. His call to the ministry being highly satisfactory, he borrows his real support from God, and although he is not unappreciative of kindness on the part of others, extolled or defamed, his guidon for victory is planted by celestial hands. If Minerva and the Penates have not always smiled upon him, still, in spite of difficulties and temporary discouragements, he has won the respect of the impartial and pious, and in the event of death, can hardly fail to be

escorted home by many whom he influenced to Christ and peace, who shall lighten his feet over the rugged steeps of mortality.

Divine Providence has been especially manifest in his life. In childhood he was saved from death by fire; several times in youth, from death by drowning; and repeatedly he has been low with sickness. The appeals of his dying sister Harriet, and the prayers of his eldest brother, were eminently sanctified in the days of his infidelity. When hesitating concerning his call to the sacred desk, he knelt in prayer, and opened the Bible to these words: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hands." He promised the Holy Spirit to enter at once upon the active service of the ministry, if some one should "buy him out," and before noon this disposition of his property was effected. At Mansfield, a notorious infidel, exasperated by some remarks made in reference to his rum-shop, engaged some "lewd fellows of the baser sort to ride him on a rail," but their carriage broke down on the way, and fatally delayed the scurrilous expedition, which was subsequently disclosed by one of their number,

who was converted. The infidel died betimes, crying for mercy from the Jesus he had persecuted and His disciples whom he had abused. Mr. Bentley testifies to the deep gratitude he cherishes towards Mr. Alvin Carrier of Norwich, and Mrs. Mary Buck of Glastenbury, for their sympathy and influence with him in the struggle he had in reference to the abandonment of successful business, and a comfortable life, for the limited pecuniary reimbursement and labor of the itinerancy. Is it any wonder that after such experiences his work is earnest, personal, and practical; that he "daubs not with untempered mortar," and aims the arrows of the Almighty straight at the heart of his hearers? If others should employ a different dress in the presentation of truth, few will enjoy the consciousness of a greater devotion and more general success in leading souls to Christ. His sentiments are worthy to conclude: "The great secret of success in winning souls to Christ is FAITH IN GOD. Prepare for the work in faith; preach and pray, and exhort *in faith*, and invite sinners to use especial means in faith; and there will be a constant revival. No winter's cold, nor summer's heat, nor power of storm nor tempest, can limit the 'Holy One of Israel.' Nothing but *unbelief* and its coadjutors can fetter the miracle-working hands of the blessed Redeemer."

Rev. *Frank Wesley Bill*, eldest son of Phineas

and Fanny (Gallup) Bill, was born in Groton, Conn., June 4, 1820.

He first attended school on Meeting-house Hill in Groton. At ten years of age, the family having removed to Norwich, he was employed in a cotton factory, where he continued two or three years. After this, he became an apprentice to a tailor, with whom he worked nearly a year and a half, but having become at the early age of fourteen a believer in the Christian's hope, he could not rest contented with any merely secular employment, while thousands of his fellow-men were sinking down to ruin.

After many inward struggles, he resolved to become a minister of the Gospel. Application being made to Mr. Ross, to whom he was apprenticed, his indentures were given up to him, and having obtained aid from a few friends, he entered the academy at Norwich, where he studied nearly a year. To obtain greater advantages, he packed his entire wardrobe and library in a *pocket-handkerchief*, and in company with a friend walked from Norwich to Wilbraham, in Massachusetts—a distance of some seventy-five miles by the common road — and became a member of the Wesleyan Academy at that place. During his stay there his father died.

By teaching select schools at Endfield and Somers in Connecticut, and in Longmeadow and

Ludlow, Massachusetts, he was enabled to defray his expenses.

He preached his first sermon in the old Methodist church at Norwich Falls, Conn., and was ordained to the work of the ministry August 16, 1841.

Having faithfully performed the labors of a preacher of the Gospel in the Methodist connection in Norwich and elsewhere, for the space of ten years, he was compelled in September, 1851, to withdraw for a year from the service. During this interval he traveled in Vermont and Canada, preaching occasionally, and contributing to newspapers. He was appointed October 11, 1852, to the charge of the Methodist Episcopal Church in South Fifth Street, Williamsburg, Long Island This charge he held nearly two years, preaching. with great acceptance to that people, and his labors seemed here to have more than a usual harvest, but having received an appointment from the American Seamen's Friend Society as chaplain to seamen at Callao, a port of Lima, in Peru, South America, he felt it to be, after much and prayerful thought, his duty to accept the post, his people parting with great reluctance from him, having greatly endeared himself to them during the period of his ministration. He embarked June 20, 1854, in a steamer for Aspinwall, on the Isthmus, where he arrived on the 29th. Here he determined to remain for a while, at the urgent solicitation of the Rev. Mr.

Rowell, who desired to pay a visit to the United States. This was probably a fatal mistake, as the season of the year—being nearly midsummer, and his want of experience and acclimation in a tropical country, sowed the seeds of those malarious fevers which every summer season are sure to prevail, and by which, a person from a temperate latitude is greatly endangered. He was for a time prostrated with a fever, yet not wholly confined, and while here he kept up his usual correspondence with some public journals of New York, his letters being chiefly, however, found in the New York Sun and the New York Times. On the 6th of October, and after the return of Mr. Rowell, he at once left for Callao. He was sick on board of the steamer, but able to keep about. On his arrival at Guayaquil, he, with two companions, went ashore and remained till after night-fall. He was so prostrated and exhausted by his journey, and the slow fever which still clung to him, that he was now seized with the deadly fever of the climate, and his life was the sacrifice. He died at Callao, October 25, 1854, aged thirty-four years and four and a half months.

He married Miss Romena Cleveland, March 14, 1845. He had, however, three children, one of which is a son of uncommon promise, and is a student at the New York College of Medicine.

Mr. Bill was a man of decided talent and of high qualifications for doing good, and in his death Christianity had cause to mourn. By his native

energy he rose from humble life to a position of high respect and influence. He was eminently a self-made man. His public addresses were often truly eloquent and impressive. Several of his sermons have been printed. He was greatly beloved in the circle of his acquaintance. It was a mysterious Providence by which he was cut down when just entering on what promised to be a career of distinguished usefulness.

Photographed by J. Weekes, Norwich.

Rev. P. T. KINNEY.

CHAPTER X.

CONCLUSION.

Rev. Pardon T. Kenney, the Presiding Elder under whose auspices this work has been committed to press, and under whose administration the Methodist Episcopal churches of Norwich have been signally prosperous, was born at New Bedford, Mass., September 5, 1810. Mrs. Achsah Kenney, his mother, was received into church fellowship holding him in her arms. Mr. Phineas Kenney, his father, was highly instrumental in the organization of the M. E. Church in New Bedford. Pardon, at seven years of age, was clearly convicted for sin, and three years after obtained evidence of the divine acceptance through Christ. After two years, however, his piety declined, and remained so to his nineteenth year, when he was reclaimed; and immediately feeling the need of knowledge, was accustomed to study in the tailor's shop while he was engaged at his trade. At majority he commenced business for himself, but soon relinquished his financial plans and reported at the Wesleyan Academy, at Wilbraham, Mass. He had received exhorter's license from Rev. R. D. Easterbrooks, preacher in charge of Fair Haven Circuit, May 11, 1830. The

Quarterly Conference of New Bedford Circuit, November 8, 1830, under Rev. J. A. Merrill, Presiding Elder, granted him the license of Local Preacher, which was renewed at Wilbraham, May 7, 1831, by Rev. O. Scott, and at Middletown, April 5, 1832, by Rev. Laban Clark. In the fall of the next year he entered the University at Middletown, and was a member of the class embracing Revs. Abel Stevens, Stephen Cushing, and others. An asthmatic difficulty, of long standing, became aggravated, and compelled his departure from his coveted studies. On reaching home he threw down his hat, saying, "I'll sell myself for a sixpence." He told his friends he had come "home to die." After the lapse of several months he was sufficiently improved to go upon Harvard Circuit, where he was recommended to the New England Conference, which sat June, 1833, and at which he was appointed to Thompson Circuit. At the expiration of six months, he was removed to Worcester, Mass., whence, after about three months, he was transferred to Northbridge Circuit. He has filled the following appointments: 1834, Hebron Circuit; 1835, East Windsor Circuit; 1836, Mystic; 1837, Norwich North; 1338–'39, Chicopee Falls; 1840–'41, Willimantic; 1842, located, going on a mission to Key West, at the instance of brethren, where an appointment was made permanent, and taken into the Florida Conference; 1844, readmitted to Providence Conference, and stationed at Manchester;

1845–'46, Mystic Bridge; 1847, Westerly Mission; 1848, Falmouth; 1849, East Harwich; 1850–'51, Provincetown Centre; 1852–'53–'54–'55, Presiding Elder of Sandwich District; 1856–'57, North Manchester; 1858–'59, Stafford Springs; 1860–'61, New Bedford, Allen St.; 1862–'63–'64–'65, Presiding Elder of Sandwich District; 1866, Presiding Elder of New London District. In the time of his ministry on the East Windsor Circuit, the meeting-house was finished at Wapping, Conn., and also at Hazardville. A preacher from the New York Conference, visiting Wilbraham, inquired if the people knew of anybody who had lost a meeting-house, as he had fallen in with one down in the pines, meaning the one built in Hazardville, located on a site from which the trees had just been removed. In 1846, while stationed at Mystic Bridge, he visited Europe, passing through Great Britain,—a tour, on the whole, attended with great interest and satisfaction.

His ministry has been attended with much success. His sermons are characterized by practicalness, a lucid, natural treatment, points, fervor, and spirituality.

Rev. J. Ellis Hawkins, incumbent pastor at Greenville M. E. Church, was born in Wrentham, Massachusetts, January 11, 1837, of pious parents, who early impressed his mind with religious truth. He was converted in the winter of 1856, and after omitting duty in a measure, he renewed his vows

and consecration in Cumberland, R. I. Rev. Abel Gardner, "of precious memory," baptized and received him into church fellowship. Certified of God that a "dispensation of the Gospel was committed" to him, after some hesitancy, and more trouble of mind, he threw up a lucrative business, and commenced to prepare for the great work of proclaiming Christ, by faithful study for a number of years. He took exhorter's license, July 24, 1859, and the Quarterly Conference of Cumberland granted the license of Local Preacher, February 16, 1862. He joined the Providence Conference in 1862, and was appointed to Haddam Neck two years, where he labored with great acceptability. Ordained Deacon at New London by Bishop Ames, in 1864, and Elder at Bristol, R. I., by Bishop Thomson, in 1866, he was stationed at the Greenville M. E. Church, in 1864, where his ministry will be deeply cherished.

Rev. Edgar F. Clark was born in South Windsor, Connecticut, September 12, 1835, of pious parents, and converted at thirteen, under the winning ministry of Rev. L. Collins. Next to home, he was deeply indebted to the lamented Mr. James B. Wood, his first-class-leader, lately deceased at North Manchester, Connecticut,—a layman of unlimited usefulness,—for encouragement and influence in his primitive experience. He was early impressed that the ministry was divinely designated for future occupation, and a conviction of its reality

has done much in after time to indemnify his conduct against vacillation in the questionables of ministerial life. License to preach was given him at Wapping, in a Quarterly Conference, held July 15, 1854, Rev. B. Otheman, Presiding Elder. It was during the pastorate of Rev. Roger Alberson, who will long be remembered by some of the inhabitants of "Pleasant Valley," for a matter that occurred in the "old school-house" of that locality. "Five o'clock" meetings were often held at that place, in which, after a sermon, the laity occupied, often with great power and success. On one occasion, Mr. Alberson had appointed such a meeting, but the Adventists had preoccupied the room, commencing, just previously to his arrival, with a very fluent young minister of that persuasion. The minister labored, with considerable eloquence, to substantiate the doctrine of the soul's dependence on material organization for existence or consciousness, and at the close of his sermon gave a most cordial invitation for a further consideration of the subject. Mr. Alberson arose, and, after apologizing to his own congregation for the non-fulfillment of his notice, accepted the young man's offer, and entered upon a very effective discussion of the subject. The young man "labored hard at the oars," but his matter-of-fact opponent plied reason and Scripture with superior effect, when, as if appealing to an invincible argument, he informed the audience that he had been study-

ing the Greek Testament nearly two years, and only regretted that he was not provided with one to furnish an unanswerable answer from the Greek word *psuche* (ψυχη), evidently not dreaming that a Greek Testament could be found in that rural assembly. A young man, however, with much sincerity, drew forth a very legible copy of the desired book, and, passing to the speaker, presented it to him for his use. An unwonted interest at once seized the company, and a general expectancy, when, to the sorrow of his friends, and the high enjoyment of Mr. Alberson and his co-thinkers, he was unable to make any use of the object he had provoked, and, in laying it down, under evident perturbation, elicited a general sensation on all sides. Mr. Alberson, taking it up subsequently, made good and lasting use of it in his explication and application of *pneuma* (πνευμα) to the field of discussion, and often refers, in later time, to "that Greek Testament."

Young Edgar, after fitting for college, in the academies of South Manchester and South Windsor, under indifferent health, entered the Biblical Institute at Concord, in the fall of 1854, from which, with an interruption by sickness of a year, he graduated in the "class of '57." During this time he preached but little, giving himself to continuous study. Returning to Farmington, Connecticut, whither his father had removed, he supplied the pulpit of the M. E. Church of that town

until the spring term of the Wesleyan University, when he entered upon a collegiate course of study, graduating in the "class of '61." During his stay at Middletown he preached at Berlin, Kensington, Southington, Vernon Depot, and Farmington, until ill health compelled a cessation of ministerial effort. The latter part of the *Conference* year, 1861, he supplied the M. E. Church of his native place, where sickness had disabled Rev. Sewall Lamberton. Entering the Providence Conference in 1862, he was appointed to Norwich Main Street two years, then removed to Norwich Sachem Street three years. April 23, 1862, he married Miss Julia M. Woodruff, of Farmington, Connecticut.

In the Annual Conference of 1863, he was questioned as to his orthodoxy, particular reference being had as to the doctrine of *hell* and *sympathy among celestial beings*, God included. His particular views on hell, as excepted to, are expressed in the language of Mr. Watson, the great defender and expositor of Methodism. "In the Hebrew Scriptures, the word *sheol* frequently occurs, and uniformly," he thinks, "denotes the state of the dead in general, without regard to the virtuous or vicious characters of the persons, their happiness or misery." "The confusion that has arisen on this subject has been occasioned, not only by our English translators having rendered the Hebrew word *sheol*, and the Greek word *gehenna*, frequently by the term hell, but the Greek word *hades*, which

occurs eleven times in the New Testament, is, in every instance except one, translated by the same English word, which it ought never to have been." (*Dictionary*, p. 445.) His view of celestial sympathy, as instanced in Divinity, may be given in the language of the same writer. "The Scriptures nowhere warrant us to consider God as a cold, metaphysical abstraction. * * They teach us to consider them as answering *substantially*, though not circumstantially, to the innocent affections of men and angels. * * The ground of * * all *imitation of God in his mercy and compassion*, is laid in every part of the Word of God," &c. (*Institutes*, vol. i. pp. 392, 396.)

At two successive conferences questions were formally presented to him, touching theological matters, but in no case condemning his views.

Methodism in Norwich has done much more than her ecclesiastical records betoken. In consonance with the rest of New England, many of her tenets are *practically* adopted outside of her pale, and Arminian and Calvinistic presentations of Christ are so nearly harmonized, that a metropolitan convention or general conference is required to array the distinctives. Calvinism has invested Jehovah with autocracy and dignity, Methodism has introduced Christ to human receptivity and experience; Calvinism has crowned Him Lord *over* all, Methodism has cast up a highway *to* and *from* the Divinity; the former has intensified the reverential, the

latter has cultivated the fiducial; one elevates God, the other man; and both have been *sine quâ nons* in the religious progress of humanity. Methodism was never more credible, and credited; Calvinism was never more liberal and practical. In one respect, at least, the former should learn of the latter, in this city. In the latter, wealth and influence serve in the activities of the Church. It is honorable for honor to honor Christ, and few instances will be found comparable to the example of our devoted ex-Governor Buckingham, who advances upwards from the highest chair of State to the altar of penitents and prayer, and there, by unconscious acts of sympathy and personal interest, wins for himself not only the laurels of earth, but of heaven. The pen refuses to ignore the illustration borrowed from the late war, without his knowledge or consent. Just preceding the departure of a colonel, with his regiment, for the battle-fields of Southern territory, in conversation, the ex-Governor took occasion to impress upon the colonel the need of Christ. So affected was the officer by the earnestness and fidelity of his honored acquaintance, that he commenced to seek divine pardon, and, finding the Saviour, went forth to die under the clouds of battle, without a moment's warning of the lightning shaft that transmitted him from duty to reward. Such examples should be contagious. Let Methodism in this city respect herself, as she is *practically* respected by others;

let her wealth and talent remember that the soul is the standpoint of the *divine* enterprise, and should be of the *human;* let her social means of grace be attended by all; let her financials be under system; let piety be the coveted goal of her ambition, and the reed of history shall, at some future time, commit to faithful record the oncoming triumphs of one of the most illustrous cohorts of God's militant army.

APPENDIX.

APPENDIX A.

THE following tables will be found invaluable for reference. They contain the appointments of the ministry in Connecticut from the first, until 1800. This is followed by the appointments of New London Circuit from that time until Norwich Circuit was formed, which is continued until the several Methodist Episcopal churches of the city are constituted. Facts interesting for reference and comparison are supplemented.

YEAR.	CIRCUIT.	ELDER OR PRESIDING ELDER.	MINISTRY.	MEMBERS.	TOTAL.
1789	Stamford ...	Freeborn Garrettson.	Jesse Lee.....		
1790	Fairfield ...	Jesse Lee	John Bloodgood	105	
	New Haven.	"	John Lee.....	9	
	Hartford ...	"	N. B. Mills.....		114
1791	Fairfield ...	"	N. B. Mills ..... / A. Hunt.....	173	
	Hartford...	"	M. Rainor..... / Lemuel Smith.....	28	
	Middlefield.	"	John Allen..... / G. Roberts	62	
	Litchfield ..	"	Matthias Swain..... / James Covel	130	393
1792	Fairfield ...	Jacob Brush.....	Joshua Taylor... ..... / Smith Weeks.....	220	

Year.	Circuit.	Elder or Presiding Elder.	Ministry.	Members.	Total.
1792	Hartford ...	Jacob Brush.....	H. Hull ..... G. Roberts ..... F. Aldridge	195	
	Middletown.	"	R. Swain ..... A. Hunt.....	124	
	Litchfield ..	"	P. Wager..... J. Coleman.....	429	968
1793	Fairfield....	Thomas Ware	A. Hunt..... J. Coleman.....	241	
	Hartford ...	Geo. Roberts	G. Pickering..... J. Hall	341	
	Middletown.	"	J. Taylor ..... B. Fisher.....	172	
	Litchfield ..	"	L. Smith ..... D. Ostrander	184	
	Tolland	"	J. Lovell.....		
	NewLondon	"	G. Roberts ..... R. Swain..... F. Aldridge	50	988
1794	Fairfield ...	"	Z. Kankey ..... N. Snethen.....	220	
	Middletown	"	M. Rainor ..... D. Ostrander	187	
	Litchfield ..	"	F. Aldridge..... James Covell.....	195	
	Tolland	"	L. Smith ..... G. Pickering	334	
	N. London .	"	W. Lee..... D. Abbott ..... Z. Priest ..... E. Mudge	219	1155
1795	Middletown.	Jesse Lee	Evan Rogers ..... L. Ketchum	176	
	Litchfield .	"	J. Stoneman..... J. Mitchell	202	
	Tolland.....	"	C. Spry ..... N. Snethen.....	263	
	N. London .	"	A. G. Thompson..... L. McCombs.....	217	
	Pomfret....	"	D. Ostrander ..... N. Chapin.....	169	
	Redding ...	Geo. Roberts	D. Dennis..... T. Dewey.....	235	1262
1796	Middletown.	F. Garrettson & S. Hutchinson..	J. Taylor..... L. McCombs.....	170	
	Litchfield ..	"	D. Dennis..... W. Budd.....	231	
	Tolland	"	E. Rogers ..... T. Coope	124	
	N. London..	"	N. Chapin ..... T. Merritt.....	203	
	Pomfret....	"	J. Ketchum ..... D. Brumly	180	

Year.	Circuit.	Elder or Presiding Elder.	Ministry.	Members.	Total.
1796	Redding ...	F. Garrettson & S. Hutchinson..	E. Woolsey.....	142	1050
			R. Leeds		
1797	Middletown.	"	M. Coate	185	
			P. Jayne		
	Litchfield ..	"	E. Canfield	230	
			W. Thatcher.....		
	Tolland	"	L. McCombs.....	197	
	N. London .	"	S. Bostwick	219	
			J. Nichols.....		
	Pomfret....	"	S. Hull.....	179	
			J. Crawford		
	Redding....	"	A. Jocelyn	191	1201
			D. Buck.....		
1798	Middletown.	S. Hutchinson	A. Jocelyn	227	
	Litchfield ..	"	E. Stevens	266	
			T. Bishop		
	Redding....	"	W. Thatcher.....	262	
	Tolland	S. Bostwick	L. McCombs.....	217	
	N. London..	"	N. Chapin.....	315	
			S. Lamb.....		
	Pomfret....	"	D. Ostrander	168	1455
			A. Heath.....		
1799	Middletown.	S. Hutchinson	E. Stevens.....	222	
	Litchfield ..	"	A. Jocelyn	301	
	Redding....	"	D. Brown	276	
	Tolland	S. Bostwick	D. Ostrander	221	
	N. London..	"	L. McCombs.....	310	
			A. Wood		
	Pomfret	"	W. Thatcher	167	1497
1800	Middletown.	F. Garrettson	J. Coleman	256	
			R. Searle		
	Litchfield ..	"	A. Hunt.....	315	
			E. Batchelor.....		
	Redding ...	"	A. Jocelyn	227	
	Tolland	J. Brodhead	A. Wood	246	
	N. London .	"	D. Brumly	335	
			A. McLane		
	Pomfret....	"	D. Ostrander	182	1571

At this date we take up New London Circuit, which has the following data. As will be seen, it was often united to other Circuits, and variable in territory.

Year.	Ministry.	Presiding Elder.	Members.
	N. London and Pomfret united.		*New London and Pomfret Circuits.*
1801..	P. Vannest P. Peck J. Annis	J. Brodhead.....	519
			New London Circuit resumed.
1802..	M. Coate A. Hunt	Dr. Ostrander	354
1803..	J. Nichols W. Pickett	"	380
1804..	A. Wood B. Hill	"	399
1805..	N. Emory T. Branch	"	382
1806..	E. Washburn G. R. Norris	T. Branch.....	381
1807..	D. Perry T. Smith	E. R. Sabin.....	374
1808..	G. R. Norris J. Bonney	"	373
1809..	E. Streeter J. Lindsey	E. Hedding.....	540
1810..	J. Winch E. Marble A. Stebbins	"	649
1811..	J. Chaney B. Sabin J. Lewis	J. Winch...	633
1812..	W. Banister R. Bowzer	"	570
1813..	J. Steel W. Marsh	"	590
1814..	F. Dane V. Osborn	Asa Kent.....	587
1815..	E. Streeter N. Paine	"	586
1816..	E. Blake D. Dorchester	"	608
1817..	E. Blake J. McKee	"	922
1818*.	E. Hyde Z. Stewart	E. Otis.....	888
1819..	E. Hyde J. McKee	"	649
1820..	L. Bates L. Bennett	"	1011
1821..	L. Bates	"	1011

In 1822, Norwich Circuit was formed, the statistics of which are subjoined in the following Table.

* New London was made a station this year, the name of the Circuit continuing unchanged.

Year.	Circuit or Station.	Presiding Elder.	Ministry.	Members.	
1822..	Norwich	J. A. Merrill.....	E. Frink ..... Joseph Allen	378	.....
1823..	"	"	J. Jennison	308	.....
1824..	"	"	J. Jennison..... R. Ranson.....	302	.....
1825..	"	"	Elias Marble..... R. Ranson.....	355	.....
1826..	"	E. Hyde.....	C. D. Rogers .... E. Marble	353	....
1827..	"	"	A. Taylor ..... N. S. Spaulding.....	385	.....
1828..	Norwich and N. London.	"	G. Sutherland ..... A. Taylor	350	Norwich.
1829..	" ..	"	R. Ranson ..... L. B. Griffing.....	432	Norwich and N. London.
1830..	" ..	J. A. Merrill.....	C. D. Rogers..... L. B. Griffing.....	490	" "
1831..	Norwich	"	Peter Sabin	561	" "
1832..	"	O. Scott.....	"	198	Norwich.
1833..	"	"	J. Stoddard..... N. Day.....	252	"
1834..	Norwich North	D. Dorchester	J. Stoddard.....	247	"
	Norwich South	"	Supplied by D. N. Bentley and G. May ..	.....	....
1835..	Norwich North.....	"	W. Ward.....	80	....
	Norwich South	"	W. Livesey	167	.....
1836..	Norwich North.....	"	S. Puffer	78	....
	Norwich Falls.....	"	A. C. Wheat..... ...	280	Falls and Landing .....
	Norwich Landing.....	"	W. Livesey.....	....	.....
1837..	Norwich North.....	"	P. T. Kenney.....	58	.....
	Norwich Falls.....	"	A. C. Wheat.	95	.....
	Norwich Landing.....	"	A. U. Swinerton.....	200	....

YEAR.	CIRCUIT OR STATION.	PRESIDING ELDER.	MINISTRY.	MEMBERS.	
1838..	North	A. U. Swinerton	C. D. Rogers	51	
	Falls	"	Supplied by D. N. Bentley	74	
	Landing	"	R. Ransom	180	
1839..	North	"	C. D. Rogers	53	
	Falls	"	"	71	
	Landing	"	G. F. Pool	214	
1840..	North and Falls	"	E. Blake	95	
	Landing	"	G. F. Pool	182	
1841*	North and Falls	"		112	
	Landing	"		198	
1842..	North and Franklin	W. Livesey	D. Dorchester	464	Total.
	Falls	"	W. H. Richards		
	Landing	"	S. Bent		
1843†	North and Franklin	R. W. Allen	Supplied by D. Dorchester & D. Fillmore.	156	
	Falls	"	W. H. Richards	94	
	Landing	"	R. Livesey	340	
1844..	North and Franklin	"	Supplied by D. Dorchester & D. Fillmore.	168	
	Falls	"	L. Leffingwell	82	
	Landing	"	R. Livesey, D. Dorchester, sup.	240	
	Greenville	"	D. M. Rogers	114	
1845..	North and Franklin	"	L. Cady	76	North.
	Falls	"	F. Fisk	64	
	Landing	"	F. Gavitt	199	
	Greenville	"	E. Blake	118	
1846..	North	"	A. Gardner	240	North and Franklin.
	Falls	"	F. Fisk	114	

* S. Lamberton, Local Preacher at North, A. Latham at Falls, and S. Benton at Landing.

† Greenville made a Station, R. Albertson, preacher.

Year.	Circuit or Station.	Presiding Elder.	Ministry.	Members.		Proba-tioners.	
1846..	Landing	R. W. Allen	F. Gavitt	256			
	Greenville	"	S. Benton	123			
1847..	North	E. Benton	G. M. Carpenter	59			
	Falls	"	Sidney Dean	102			
	Landing	"	J. Howson	225			
	Greenville	"	S. Benton / I. M. Bidwell, sup..	128			
1848..	North	"	G. M. Carpenter	85			
	Falls	"	S. Dean	100			
	Landing	"	J. Howson	227			
	Greenville	"	L. Daggett, Jr.	130			
1849..	North	"	F. W. Bill	72		4	
	Falls	"	J. Mather	80		9	
	Landing	"	J. Lovejoy	188		13	
	Greenville	"	L. Daggett, Jr.	95		6	
1850..	North and Franklin	"	F. W. Bill	70		8	
	Falls	"	B. M. Walker	74		17	
	Landing	"	J. Lovejoy	209		6	
	Greenville and Lisbon.	"	A. Palmer	88	Greenville	4	Greenville
1851..	North and Franklin	B. Otheman	E. Benton	130		24	
	Falls	"	B. M. Walker	91		8	
	Landing	"	G. M. Carpenter	181		10	
	Greenville and Lisbon.	"	M. P. Alderman	148		27	
1852..	North	"	E. Benton	135	North and Franklin.	13	
	Falls	"	W. Leonard	101		26	
	Landing	"	G. M. Carpenter	181		11	
	Greenville	"	Charles Morse	165	Greenville & Lisbon.	36	Greenville & Lisbon.
1853..	North and Franklin	"	John Cooper	89		4	
	Falls	"	W. Leonard	93		2	
	Landing	"	J. D. Butler	158		12	

YEAR.	CIRCUIT OR STATION.	PRESIDING ELDER.	MINISTRY.	MEMBERS.		PROBATIONERS.	
1853..	Greenville and Lisbon.	B. Otheman	B. M. Walker.....	123	Greenville	10	.....
1854..	North and Franklin...	"	John Cooper.....	129	.....	....	.....
	Falls	"	T. Ely	93	.....	2	.....
	Landing.....	"	J. D. Butler	166	.....	32	.....
	Greenville.....	"	W. O. Cady	161	Greenville & Lisbon.	13	Greenville & Lisbon
1855..	North and Franklin...	L. Daggett, Jr.....	Supplied by N. G. Lippitt	110	.....	....	.....
	Sachem St.....	"	T. Ely	90	.....	15	.....
	E. Main St.....	"	M. Chase.....	146	.....	17	.....
	Greenville.....	"	W. Turkington	98	.....	5	.....
	W. Main St.....	"	Supplied by C. R. Wilkins.....	25	.....	5	.....
1856..	North.....	"	Supplied by N. G. Lippitt	101	North and Franklin.	....	.....
	Sachem St.....	"	J. M. Worcester....	93	.....	12	.....
	E. Main St.....	"	G. W. Brewster.....	167	.....	16	.....
	Greenville.....	"	W. Turkington	55	.....	....	.....
	W. Main St..... ..	"	L. D. Bentley	84	.....	61	.....
1857..	North.....	A. Palmer.....	Supplied by N. G. Lippitt	61	.....	....	.....
	Sachem St.....	"	Supplied by D. H. Ela.....	96	.....	7	.....
	E. Main St.....	"	G. W. Brewster....	146	.....	16	.....
	Greenville.....	"	J. Pack.....	40	.....	1	.....
	W. Main St.....	"	L. D. Bentley.....	52	.....	49	.....
1858..	North.....	"	John Wheur	72	.....	13	.....
	Sachem St.....	"	D. H. Ela.....	102	.....	25	.....
	Main St.....	"	J. B. Gould.....	145	.....	20	.....
	Greenville.....	"	Supplied by N. G. Lippitt	45	....	....	....

	Free	A. Palmer	F. Gavitt	60		47
1859..	North	L. W. Blood	Supplied by N. G. Lippitt	72		12
	Sachem St	"	D. H. Ela	113		15
	Main St	"	F. Upham	125		10
	Greenville*	"	"	42		4
	Free	"	R. Parsons	60		28
1860..	North	"	Supplied by N. G. Lippitt	75		9
	Sachem St	"	J. Livesey	110		7
	Main St. & Greenv'e†	"	F. Upham	120		6
				32	Greenville	
	Free	"	R. Parsons	66		28
1861..	North	"	Supplied by N. G. Lippitt	82		9
	Sachem St	"	J. Livesey	109		11
	Main St. & Greenv'e	"	E. B. Bradford	118		10
				28	Greenville	
	Free	"	C. Banning	79		27
1862..	North	Erastus Benton	Supplied by N. G. Lippitt and W. H. Starr	86		1
	Sachem St	"	H. W. Conant	103		2
	Main St. & Greenville	"	E. F. Clark	90		2
	Greenville			25		
	Free	"	C. Banning	81		
1863..	North	G. M. Carpenter	W. Turkington	80		2
	Sachem	"	H. W. Conant	103		11
	Main St. & Greenville	"	E. F. Clark	170		4
	Free	"	Supplied by N. G. Lippitt	89		1
1864..	North		W. Turkington	75		1
	Sachem St	"	E. F. Clark	104		5
	Main St. & Greenville	"	H. W. Conant	180		
	Free	"	N. G. Lippitt	83		1
1865..	North	Pardon T. Kenney	W. Ela	70		

* D. and Jehiel Fillmore, Local Preachers.

† A. F. Park, Local Preacher.

YEAR.	CIRCUIT OR STATION.	PRESIDING ELDER.	MINISTRY.	MEMBERS.		PROBATIONERS.	
1865..	Sachem St.....	Pardon T. Kenny	E. F. Clark.....	108	.....	8	.....
	Main St	"	H. W. Conant.....	132	.....	8	.....
	Greenville.....	"	J. E. Hawkins. . ..	45	.....	....	.....
	Free	"	Supplied by N. G. Lippitt	83	.....	....	.....
1866..	North.....	"	Supplied by N. G. Lippitt	74	.....	3	.....
	Sachem St.....	"	E. F. Clark.....	109	.....	2	.....
	Main St.....	"	Supplied by E. J. Haynes... .. J. D. Weeks	106	.....	4	.....
	Greenville.....	"	J. Ellis Hawkins....	71	....	1	.....
	Free	"	Supplied by — Carter..... M. P. Alderman...	98	.....	....	....

The Conference at which Rev. Jesse Lee was appointed to Stamford Circuit was held at New York, May 28 (?), 1789, and forms the epoch of the Methodist economy in New England. Bishop Asbury was present. The ensuing Conference at New York was held on Monday, October 4, 1790, which Lee attended, and asked additional colleagues for the ministry of New England, in which petition he was not altogether unsuccessful. The same Bishop presided. It should be stated that the primitive "New England Conference," in 1796, included "that part of the State of New York which lies on the east side of the Hudson River," and all New England, under the proviso, "that if the Bishops see it necessary, a Conference may be held in the Province of Maine." In 1800, this Conference was changed so as to include unconditionally the District of Maine, and the circuits east and north of the New York Conference, which was changed so as to compass "all that part of the State of New York east of the Hudson River, all Connecticut, and those parts of Massachusetts, New Hampshire, and Vermont which are included in the New York and New London Districts." In 1804, it was made to include the Maine, Boston, New London, and Vermont Districts. The Conference in 1812 embraced that part of Vermont east of the Green Mountains, and all the New England States east of the Connecticut River. All of Lower Canada east of Lake Magog was supplemented in 1816. In 1824, the Maine Conference was instituted, and the New England included all New Hampshire west of the White Hills, that part of Vermont east of the Green Mountains, Rhode Island, and all Massachusetts and Connecticut east of Connecticut River. In 1832, it included that part of Massachusetts lying between the Green Mountains and the Merrimac River, Rhode Island, and that part of Connecticut east of Connecticut River.

The first Conference appointed for New England was to be held in Connecticut, July 23, but the Conference proba-

bly never sat, as the appointments for 1791 were made at New York, May 26, of that year. The first Conference in New England was held at Lynn, August 3, 1792, in which eight preachers were present.

The succeeding year saw two Eastern Conferences; one at Lynn, August 1, and the other at Tolland, Connecticut, August 11. In all these Asbury presided, as well as the two following, which were held in 1794; the first at Lynn, July 25; the second at Wilbraham, September 4. The successive Conferences of New England were held, New London, July 15, 1795, in the house of Daniel Burrows, Esq.; Thompson, September 19, 1796, at Captain Jonathan Nichols, over which the same Bishop presided. In 1796, the "New England" Conference was defined, and held sessions as follows: at Wilbraham, September 19, 1797, over which Lee presided, at the request of Asbury; two sessions in 1798, one at Readfield, Maine, August 29, the other at Granville, Massachusetts, September 19, Asbury presiding; at New York, June 19, 1799; and at Lynn, July 18, 1800. Connecticut was included in New York Conference from 1801 to 1803, inclusive, whose sessions for this period were, according to the minutes: at New York, June 16, 1801, June 1, 1802, and at Ashgrove, July 1, 1803. In 1804, New London Circuit was re-included in the New England Conference, whose sessions, resuming from 1800, are given in the following table, as per minutes:—

Place.	Time.	Place.	Time.
Lynn	July 17, 1801.	Monmouth	June 15, 1809.
Monmouth, Me	" 1, 1802.	Winchester, N. H.	" 6, 1810.
Boston	2d Th. in June, 1803.	Barnard, Vt.	" 20, 1811.
Buxton, Me.	July 15, 1804.	Lynn	" 20, 1812.
Lynn	" 12, 1805.	New London	" 20, 1813.
Canaan, N. H.	June 12, 1806.	Durham, Me.	" 2, 1814.
Boston	" 2, 1807.	Unity, N. H.	" 1, 1815.
New London	April 17, 1808.	Bristol	" 22, 1816.

Place.	Time.	Place.	Time.
Concord, N. H....	May 16, 1817.	Portsmouth, N. H.	June 10, 1829.
Hallowell, Me....	June 4, 1818.	New Bedford....	May 20, 1830.
Lynn	" 2, 1819.	Springfield	" 18, 1831.
Nantucket	" 21, 1820.	Providence	June 27, 1832.
Barre, Vt.....	" 20, 1821.	Boston	June 5, 1833.
Bath, Me.....	" 29, 1822.	Webster	" 4, 1834.
Providence.....	" 12, 1823.	Lynn	" 3, 1835.
Barnard.....	" 22, 1824.	Springfield	July 13, 1836.
Cambridge	" 8, 1825.	Nantucket.....	June 7, 1837.
Wilbraham	" 7, 1826.	Boston	" 6, 1838.
Lisbon, N. H.....	" 6, 1827.	Lynn	" 5, 1839.
Lynn	July 23, 1828.	Lowell	1840.

Providence Conference was formed in 1840, and included that part of Connecticut east of Connecticut River, Rhode Island, and that part of "Massachusetts lying southeast of a line drawn from the northeast corner of the State of Rhode Island to the mouth of Neponset River," including Walpole Station. Its Sessions, &c., are given for reference:—

Time.	Place.	Bishop.	Members in Society.	Probation'rs.
June 9, 1841....	Providence, R. I.....	Hedding	10,664	
" 8, 1842....	Nantucket, Mass.....	Waugh.....	13,401	
" 7, 1843....	Warren, R. I.....	Hedding and Morris.	13,831	
July 3, 1844....	Newport, R. I.....	Hedding and Janes .	13,817	
" 4, 1845....	New Bedford, Mass...	Waugh.....	13,703	
April 8, 1846....	Norwich, Conn.....	Waugh.....	12,783	
" 7, 1847....	Fall River, Mass.....	Hedding	13,340	
" 5, 1848....	New London, Conn....	Hedding	13,428	
" 4, 1849....	Provincetown, Mass...	Hamline	11,838	
" 3, 1850....	Providence, R. I.....	Morris	11,779	2,162
" 2, 1851....	Warren, R. I.....	Janes	12,879	1,752
" 14, 1852....	Norwich, Conn.....	Waugh.....	12,923	1,697
" 13, 1853....	New Bedford, Mass...	Janes	12,889	1,794
" 5, 1854....	Edgartown, Mass.....	Baker.....	13,116	1,802
" 4, 1855....	Newport, R. I.....	Janes	13,165	1,741
" 2, 1856....	Providence, R. I.....	Baker.....	13,257	1,706
" 1, 1857....	Bristol, R. I.....	Janes	13,326	1,748
March 30, 1858....	Norwich, Conn.....	Scott.....	13,146	3,104
" 29, 1859....	Fall River, Mass.....	Ames	14,631	1,935
" 28, 1860....	New Bedford, Mass...	Morris	14,628	1,542
April 3, 1861....	Providence, R. I.....	Simpson.....	14,220	1,443
" 2, 1862....	Provincetown, Mass...	Baker	14,272	1,477
March 27, 1863 ...	Warren, R. I.....	Janes	14,227	1,699
" 23, 1864....	New London, Conn...	Ames	14,117	1,669
" 22, 1865....	New Bedford, Mass...	Simpson	14,353	1,608
" 21, 1866....	Bristol, R. I.....	Thompson	14,412	1,847

DELEGATES TO THE GENERAL CONFERENCE.

1844, New York, N. Y.

Delegates.—John Lovejoy, Frederick Upham, Sanford Benton, Paul Townsend.

Reserves.—Abel Stevens, Isaac Bonney.

1848, Pittsburg, Penn.

Delegates.—Abel Stevens, Isaac Bonney, David Patten, Ralph W. Allen, Warren Emerson.

Reserves.—Bartholomew Otheman, John W. Case.

1852, Boston, Mass.

Delegates.—Daniel Webb, Abel Stevens, David Patten, Erastus Benton, William T. Harlow, Daniel Wise.

Reserves.—Robert Allyn, Bartholomew Otheman.

1856, Indianapolis, Ind.

Delegates.—Abel Stevens, Samuel W. Coggeshall, Daniel Wise, Pardon T. Kenney, Elisha B. Bradford, George M. Carpenter.

Reserves.—William Livesey, David Patten, James D. Butler.

1860, Buffalo, N. Y.

Delegates.—Daniel Wise, Paul Townsend, Samuel C. Brown, Sidney Dean, George M. Carpenter.

Reserves.—Charles K. True, Frederick Upham.

1864, Philadelphia, Penn.

Delegates.—Daniel Wise, Samuel C. Brown, William H. Richards, David Patten.

Reserves.—George W. Brewster, George M. Carpenter.

DEATHS.

Born.	Entered the Ministry	Names.	Died.	Aged	Years in the Ministry.
1799.	1823.....	Caleb D. Rogers	Mar. 14, 1843.	43	20
	1835.....	Reuben Bowen	June 28, 1843.		8
May 4, 1804.		Joel Knight	Aug. 13, 1843.	39	
Aug. 1, 1804.		Otis Wilder	Sept. 13, 1844.	40	
March, 1813.	1836.....	Charles C. Barns	Nov. 29, 1846.	33	10
Oct. 14, 1790.	1813.....	Van Rensselaer Osborn	Nov. 29, 1846.	56	33
April 7, 1806.	1826.....	Isaac Sabin House....	July 7, 1847.	41	21
Aug. 17, 1819.	1845.....	George S. Judd.....	Oct. 19, 1847.	28	2
May 25, 1811.	1843.....	John F. Blanchard....	Aug. 1851.	40	8
1818.	1842 ...	Dixon Stebbins.....	Sept. 27. 1853	35	11
Jan. 25, 1790.	1816.....	Daniel Dorchester	Aug. 6, 1854.	64	38
Sept. 26, 1782.	1808.....	Isaac Bonney.....	Sept. 16, 1855.	73	47
1820.	1842.....	Levi Daggett	April 18, 1857.	37	15
June 20, 1811.	1834.....	Richard Livesey.....	Sept. 23, 1857.	45	33
Feb. 4, 1811.	1848.....	Thomas D. Blake	June 26, 1858.	46	10
1822.	1850.....	Charles S. Hazard.....	July 27, 1858.	35	8
Dec. 29, 1787	1811.....	Daniel Fillmore	Aug. 13, 1858.	70	47
1819.	1847.....	John B. Hunt.....	1858.	39	11
Dec. 7, 1790.	1816....	Moses Fifield.....	April 19, 1859.	69	43
May 9, 1780.	1802.....	Asa Kent.....	Sept. 1, 1860.	80	58
July 12, 1807.	1830.....	Sanford Benton.....	Mar. 12, 1862.	55	32
Mar. 8, 1815.	1842...	Abel Gardner.....	May 21, 1863.	48	21
Sept. 30, 1791	1815.....	Nathan Paine	Sept. 9, 1863.	72	48
1802.	1831	Asa U. Swinerton	Oct. 12, 1863.	61	22
Oct. 3, 1799.	1823.....	Henry Mayo.....	Jan. 21, 1863.	71	40
July 9, 1807.	1826.....	Lemuel Harlow	April 16, 1864.	56	38
May 1, 1782.	1810.....	Francis Dane.....	Oct. 16, 1864.	82	54
Mar. 20, 1780.	1804.....	Lewis Bates.....	Mar. 24, 1865.	85	61
Feb. 13, 1803	1833.....	Moses Chase.....	Jan. 7, 1866.	62	32

BISHOPS OF THE M. E. CHURCH, SINCE ITS ORGANIZATION IN 1784.

NAMES.	ENTERED THE MINISTRY.	No. y'rs in the minist'y when ordain'd Bishop.	WHERE AND WHEN ELECTED BISHOP.	PLACE AND TIME OF DEATH, OR PRESENT RESIDENCE.
Thomas Coke.....	In the British Conference ...1778	6	Ordained by Wesley, & elected by Conf.1784	Died at sea, May 3, 1814, aged 67.
Francis Asbury.....	In the British Conference ...1766	18	Ordained by Coke 1784	Died at George Arnold's, Va., March 31, 1816, aged 71.
Richard Whatcoat	In the British Conference...1769	31	Baltimore 1800	Died at the residence of Richard Basset, Dover, Delaware, July 5, 1806, aged 71.
William McKendree	Methodist Episcopal Church.1788	20	Baltimore 1808	Died at Dr. J. McKendree's, Summer County, Tennessee, March 5, 1835, aged 78.
Enoch George	Methodist Episcopal Church.1790	26	Baltimore 1816	Died in Staunton, Virginia, August 23, 1828, aged 60.
Robert Richford Roberts.	Baltimore Conference.....1802	14	Baltimore 1816	Died at his residence in Indiana, March 28, 1843, aged 65.
Joshua Soule	New York Conference 1799	25	Baltimore 1824	Died at Nashville, Tenn., March 6, 1867.
Elisha Hedding	New England Conference ...1801	23	Baltimore 1824	Died in Poughkeepsie, New York, Apr. 9, 1852, aged 72.
James Osgood Andrews.	South Carolina Conference ..1813	19	Philadelphia, Pa.....1832	
John Emory	Philadelphia Conference 1810	22	Philadelphia, Pa.....1832	Thrown from his carriage, near Riestertown, Maryl'd, and died same day, Dec. 16, 1835, aged 47.
Beverly Waugh	Baltimore Conference.....1809	27	Cincinnati, Ohio. 1836	Died in Baltimore, Maryland, February 9, 1858, aged 69.

Thomas A. Morris	Ohio Conference.....1816	20	Cincinnati, Ohio.....1836		
Leonidas Lent Hamline.	Ohio Conference..... 1833	11	New York, N. Y.....1844	Resigned the Episcopal office, 1852. Died at his residence, Mt. Pleasant, Iowa, March 22, 1865.	
Edmund Storer Janes...	Philadelphia Conference 1830	14	New York, N. Y.....1844		
Levi Scott.....	Philadelphia Conference 1826	26	Boston, Mass.....1852		
Matthew Simpson	Pittsburg Conference 1833	19	Boston, Mass.....1852		
Osmond Cleander Baker.	New Hampshire Conference.1839	13	Boston, Mass.....1852		
Edward Raymond Ames.	Illinois Conference 1830	22	Boston, Mass.....1852		
Davis Westgate Clark ..	New York Conference 1845	21	Philadelphia, Pa.....1864		
Edward Thomson.....	Ohio Conference.....1833	31	Philadelphia, Pa.....1864		
Calvin Kingsley	Erie Conference 1841	23	Philadelphia, Pa.....1864		

Ministers transferred from Providence Conference.

Allyn, R.	Osgood, A. M.
Bagnal, W. R.	Paine, C. H.
Beal, S. H.	Philbrook, N. P.
Bemis, N.	Pool, G. F.
Bidwell, I. J.	Sargeant, A. D.
Bridge, J. D.	Scott, E.
Carroll, J. M.	Sewall, C. H.
Chadbourne, G. S.	Sleeper, T. D.
Chapmond, J. A. M.	Stevens, Abel
Fisk, F.	Studley, W. S.
Hatfield, R. M.	Teft, B. F.
Leslie, D.	Trafton, M.
McCarthy, J. H.	True, C. K.
McKeown, A.	Upham, S. F.
Merrill, A. D.	Weeks, J. B.
Noble, C.	Whedon, D. D.

Nearly one-half of the above entered New England Conference. One hundred and forty-one have joined in full connection; fifty-eight "locations" have taken place; and nine have "withdrawn."

APPENDIX B.

In the year 1800, the following was published without signature. It is believed to have been the production of Dr. William P. Turner.

A Key to unlock Methodism, or Academical Hubbub, containing some remarks on Fanaticism, together with an Account of the Proceedings of the Sect called Methodists, at a Quarterly Meeting lately held by them in the City of Norwich.

"Whate'er Men speak by this new light,
Still they are sure to be in th' right.
'Tis a dark Lanthorn of the spirit,
Which none see by but those that bear it;
A light that falls down from on high,
For spiritual trades to cozen by.
This light inspires and plays upon
The nose of saint, like Bagpipe drone:
And speaks thro' hollow empty soul,
As thro' a trunk or whisp'ring hole:
Such language as no mortal ear,
But Methodists themselves, can hear!"

Norwich: Printed for the Author, 1800.

DEDICATION.

To the Public in general, and in particular to the Methodist Churches throughout this State, this Pamphlet is most respectfully inscribed, by their most humble servant the Author.

IN an age enlightened like this, and in a country where religious freedom prevails, every person is at liberty to write or speak his own sentiments, as it respects his own belief or that of anothers! No apology however do we deem necessary to be made on account of the remarks contained in the present Pamphlet.—To strip off the garb of the false deceiver, and tear away the cloak of the vile hypocrite, is but a duty we owe to ourselves and that of posterity. The freedom we have taken in order to effect this, may displease some, but is no objection in fact to the justness of the cause in which we are engaged.

The Sect whom we are now about to make some remarks on, stiled Methodists, are extremely fond of methodizing, and full of their firstlys and secondlys.—We shall be excused therefore when we adopt the same method in the following Pamphlet. Religion being wholly out of the question, as it relates to the conduct of those people in their worship, is foreign to our subject and design, we shall

1st. Make some brief remarks on Fanaticism, or describe in general terms the Fanatic.

2d. Shall endeavour to trace the Methodists from their first appearance in this Town, down to the present day.

3dly. Shall give a candid, honest, fair, and impartial account of their proceedings at a late quarterly Meeting, held in this City.

And then conclude our Pamphlet with those reflections, which may naturally arise out of the subject, or to adopt their own Phraseology "as the Lord may give light and liberty."

Fanaticism is a pretended belief in immediate inspiration; and a Fanatic one who pretends to revelations, from God.—How far this character will apply to the Methodists, their actions and conduct will best determine. Methodism took its name from Mr. *John Wesley*, in England, who was the

first founder of their Sect, and who all the Preachers of this country are proud to claim as their Head.

He formed them into different Bands or Societies, and adopted a certain method to be observed in all their religious performances, such as going from house to house, praying, preaching, and exhorting each other, visiting the sick, &c., &c. which they strictly observed, and hence they were called by the name of Methodists: and this is the practice they have adopted in their progress thro these States. Mr. *Wesley* was himself a sincere and a pious Man, and a great opposer and enemy to Fanaticism of any kind. He recommended to all the Preachers of that order to avoid all kinds of gestures and tones in their public discourses, and to pray not more than five minutes to the extent, at any time.—He was often a witness to their rant and misguided Zeal, and as often sharply reproved them for the same! "You will run on" says this Pious Saint, when he had once collected them together, "and harangue an Audience with your wild declamations, hour after hour, when there is not one out of ten of you that can hold an argument for the space of five minutes." Thus did this holy man of God bear his testimony against Enthusiasm, and the misguided mad Zeal of his own Followers!

The Methodists bespeak themselves to be Fanaticks in almost every thing about them. Their gestures are peculiar to themselves; their singularities in their dress, is wholly ludicrous; a Methodist woman may be descried by her Bonnet, as far almost as you can eye her.—The preachers with their strait hair hanging down their backs, and sad despondings countenances, have the appearance of, and look like so many Culprits, bound for the gallows, more than like any thing else; you can but seldom see a smile, on their faces, but one perpetual gloom hangs on their brow! Many of the Preachers have exhausted their strength, by repeated hallooings, smiting with their hands and pounding with their fists

on their pulpits; till they are reduced some of them in consequence to meer shadows, and resemble walking ghosts more than men; what is Fanaticism if this be not? They may pretend, to be invested with a supernatural power, and filled with the spirit of God, such operations are seldom ascribed to any other source, "take care" say they, when they are reasoned with "how and what you say lest you fight against God;" this is their *dernier resort*, but you had as good reason with a Brute, or spend your breath on the air, as to talk about religion and the things of God with a ranting, roaring Methodist! The world is filled with Fanaticism; we hear much from them about reformations, convictions, conversions and what not. The people are frighted, and then become proselytes to a religion, which is made up wholly of fable and imposture. The observing mind will readily perceive that their church, is made up of the most weak, unlearned ignorant and base part of mankind. They work on the passions of these sort of people; they know well it is of that class, and that only, they shall gain any over to their pretended Dogmas, and derive any support; and their craft is to get a living. We know it is said, by them that this is not their object! "It is not money say they that we are seeking, we are allowed but a few shillings or pounds per year, for all our labours in the Lord." Grant it, but they are not more industrious than other people, we never as yet heard of their doing much labor, they are not fond of work, they are uniformly lazy and idle, they live upon their people, and they know that their hearts and houses are both open to receive them.

Fanaticism is of various kinds and produces opposite effects, but it ought always to be discountenanced; some are moaping and melancholy, and seek a retirement from the world, others are thereby completely wretched, driven to acts of desperation, and many take away their own lives—

Bedlam is thronged with religious Maniacs, who have lost their reason, in consequence of a religious phrenzy.

Not long since, we are credibly informed, three of those Pulpit Drummers in Stephentown, New-York, not receiving so much encouragement from their labours as what they expected, after one of their meetings, retired into a room as supposed by themselves, and agreed to deceive the people in the following manner. They were to have a meeting on the next night, and then one of them was to pray, and exhort until his audience, supposed him wholly exhausted, and feign himself dead. The other two were to mourn, and bitterly weep for the death of their brother, and tell what a faithful servant he had been to his Lord; that no doubt he had been the means of saving many precious Souls alive, and then attempt to reanimate him. It was accordingly attempted on the next night, and this religious farce acted to the amazement of their hearers, when a young woman who had lain unperceived in the room all the while, and overheard their diabolical scheme, exposed their conduct to the meeting, and they were obliged to quit the town. Reader is not this a species of Fanaticism, or something worse, and are not the Methodists then themselves Fanatics.

We will now make some remarks on the Methodists, from their first coming to this Town.—Their followers have since said that they had some forebodings of their coming to this Town; "that they heard a singing down in the south, like the singing of birds, and but a little while before these Preachers came along!" They were moderate at first and seemed to chuse rather, to keep their peculiar Tenets to themselves, than otherwise—they gained a few Proselytes. By degrees, they grew more and more bold, they became noisy, and sometimes boisterous, they laid open their Tenets, and endeavoured to force a belief of them in the minds of their hearers, with all the false zeal, and ingenuity that they were masters of; they denied at the first onset that there

was any such thing as original sin, "we have nought to do with it said one, any more than with the sable sons on the coast of Africa," they maintained a belief in free agency which Mr. Whitefield called the back door to Popery, denied any such doctrine as that of Election, and the final perseverance of the saints. That a person might die a christian or saint one day and be saved, and die a devil and be damned another. Some of the older and more sober part of the people, begun to be cautious of them, withdrew from their meetings and heard them no more. But they had erected what they called a Church in this place, and kept up their meetings at stated Periods. In general once a Fortnight, one of their Preachers came among them and delivered, as he termed it, a discourse; tho for a course of years they have not much increased here as to their numbers!

We have been told from one time and another, by them, of great reformations in other places. Particularly of late in New-York! That this should be a fact where one of their Preachers, with one or more concerned in the same plot, has been detected of one of the basest crimes, by a long series of villainy, practised on an unguarded Female, who "by his artful wiles," he had seduced and her reputation destroyed, and who has been prosecuted on a breach of promise, compelled to pay a fine of 600 dollars, besides a sentence of some months imprisonment for his most atrocious Villainy, seems a little extraordinary. People must be Lunatics indeed to commit their spiritual concerns into the hands of such men as these.

They are full in the pretended belief also of evil spirits, apparitions and ghosts; one of their Preachers, some time since while harranguing his flock in this place, told them as he was travelling the country, while once riding thro a swamp, on a dark dismal night, he heard a dreadful noise, and rustling among the leaves of the trees, when a Bird of an enormous size flew across the road before his Horse, and

shricked out in these words "I am a damned Ghost," and then disappeared. This he informed his audience "was a poor damned sinner, who had died in his sins, and was then roaring in Hell." Such frightful Chimeras and idle Tales, with many others, conjured up by the imagination, were continually imposed on their hearers for truths and received by many of them as such; not doubting the veracity of Men who had assumed the character of Ministers of Christ and who had taken the sacred function upon them "for the good of Souls." They have been suffered to play on the imaginations of the weak and ignorant in this way! They pretend to maintain the doctrine of sinless perfection; and some have imagined themselves to have already arrived to this state. One of their Church here, a Maiden Lady, has been tried, by their Wesleian standard, and proved to have not the least remains of sin about her! But such extravagant opinions is abominable, and religion is of too serious a nature to be thus trifled with. We could not wonder were they to strip themselves naked and lash each other thro our streets, as some deluded wretches have done in other countries, in order to expiate their crimes: this may be next, it is not improbable! many of their schemes are as wild and frantic. If any one should doubt of their Fanaticism, let him peruse their articles of faith and church discipline, and he will be convinced if not before.

The preachers uniformly as observed put on a mournful forbidding countenance, are reserved and awkward in their manners, and are shy of all but their own Sect. It is with much difficulty that you can get them to converse upon their principles, at all when alone. But when in their Sentry Boxes fortressed by their own sect, they are not in the least abashed. Bold as Lions, their mouths are full of personal reflections, insults, and Anathemas; and they frequently bespatter their audience with their filthy billingsgate language. But this has been attributed to their ignorance, or they

would have been presented with a *Cat-o-nine tails*, for their impudence before this, which they had otherwise justly merited.

As to their religious Tenets, it is well known that they are of the Arminian kind; had they lived in the days of Arminius they could not have been more completely his followers; they are Arminians in every sense of the word; a pharisaical spirit is observable, in all that they say or do! A sincere and liberal Clergyman after hearing several of their order, made the following strong and striking observation of them "had they as much grace as pride said he, I would go as far to hear them, as an Angel from Heaven!"

In the famous religious stir as it was called in the year 1740, or not long after while numbers were worked up to the highest pitch of enthusiasm, a different spirit from this then prevailed. They stood much in fear of a legal spirit in those days! And in the town of New-London while once assembled on the Common for the purpose of burning their clothes, headed by a Mr. Davenport, which they actually then destroyed they agreed to part with all their self righteousness, in exchange for the Preacher's Velvet Breeches! This we think the Methodists would be loth to do. It is but justice, as we have mentioned the name of Mr. Davenport, to say that he lived to see his errors, made a public retraction of them and died an honest man. One of their Order, has wholly abandoned them, and is now a sober Presbyterian Clergyman. We might relate many other anecdotes that would not accrue much to their advantage. But to trace them in all their wild Vagaries must require a volume.

Some remarks on their proceedings at their Quarterly meeting now follow! This memorable day will not soon be forgotten by the good People of this City! The Preachers that headed this motley gang were a Mr. —— Broadhead, their Elder —— Ostrander, —— Wood, and a little stripling

by the name of McLane, beside a large number of others who they called Class leaders, and public Exhorters.

In depicting this scene, we fear least we fall short and not do that justice to this part of our subject which it deserves, we shall endeavour faithfully to state facts, and then leave the Reader to draw such inferences from those facts as he may in his own mind think fit and proper. It is impossible for any one but those who were present at the time, to form an idea of the confusion and disorder that reigned throughout the whole of this Meeting!

The Methodist brethren were notified some time before by their preachers of the day and accordingly set their Caps and Houses in order to receive them; they expected a large collection of the brethren from a great distance, and from all the neighboring Towns around where the Preachers had laboured and formed Societies! The charity of the good Citizens of this place was had recourse to on the occasion, and they were called on to open their hearts and houses to entertain as many of them as they could without inconvenience to their families. On the Saturday preceding, they came flocking in from all directions; the streets for hours was filled with Horses, Men and Women, together with Mulattoes and Negroes, in abundance. It is supposed that there were nearly 200 Communicants convened here on the occasion.

Their Meeting opened on the afternoon of the same day, and their Elder bellowed out a discourse to them with a voice like thunder. He gave them a short history of his own conversion and closed it with all the terrors of the burning Mount. This was to prepare their hearts for the ensuing Sabbath and had the desired effect—they began to show themselves in earnest, to shed tears, sob and groan, and cry aloud, many of them answered by repeated Amens; and others wrung their hands as tho in the agonies of despair.

This confusion and tumult lasted for some time, and then

the assembly were dismissed, and another appointed the same evening! This was termed a prayer meeting, that the Brethren and Sisters of the Church from different parts might thereby have an opportunity to show their various and multiplied gifts and they were well displayed! This was a scene wherein the pencil of a Hogarth might have exhibited some of the most masterly touches! such distorted countenances and such lamentable groanings and outcries were new to us, as we had never seen or heard of the like kind before, some of their own Brethren in this place, stood like persons astonished! and remained silent during the whole of this religious Puppet show where every fool acted his part, for we cannot call it by any better name. The little champion McLane here exerted all his powers and faculties to increase the religious Phrenzy that at this time prevailed and spread like wild fire among the Brethren. He attuned his voice to the highest pitch and drew his mouth into as many different postures and shapes as he could get it in, and extorted the cries of the brethren until they had drowned his own voice so that he could not be heard, and then sat down having accomplished his ends that the Brethren might rise in their turn, to appearance completely exhausted. But can any rational being, or any person except it be, a high flying Methodist, believe that religion consists in such feats as these? Must a man draw his mouth out of all shape, and bellow like a bull, in order to become a Christian. Both reason and common sense say no, but if he become a Methodist this is the religious *touch stone*, whereby to determine him a child of God! some of the expressions made by this man, at the time were too dreadful to think of uttering in Print. And the aspersions which followed thrown out by the African, on the People of Norwich were such as might have been expected from an ignorant person of Colour, by herding with such a Company as theirs!

A "Love Feast" was observed the next morning at half

past seven o'clock. We shall just mention somewhat of this Feast, as it was of a singular kind. This feast was different from one related in the 22d chapter of Matthew. Here the doors were closed and none admitted but by a special note or a ticket signed by some one of the Elders of the Church. They were so critical as even to inform the Brethren that they must be there at the hour, or not be admitted at all; and some of their own sect not being so punctual as what they had enjoined, thro perhaps some unavoidable delay, could not gain admittance, were excluded from the privileges of partaking of this Feast, and were obliged to tarry without the Doors, until the Ceremony was ended. As the writer had not the pleasure himself of being presented with a Ticket, he is not at liberty to say how or in what manner it was conducted. Tho from the noise within, heard by those who were without the Academy at the time, they were busily employed about something! till the Love feast ended.

The Audience were now admitted, and Broadhead their Elder gave them a second discourse and if possible more thundering still! He roared, he stamped, he called aloud on the Sinner to desert the Devil's quarters, and try religion a while, if no longer, "come" said this thundering Fanatic "I'll engage that the Devil will take you again, if you chuse, at any time! Ay I will be the devil's bondsman that he shall accept of you." What a religious Traffic is this? Tremendous expressions, and could come from no one but a Mad Man or a Fool! This is a refinement in Methodism unheard of before! To bring souls to Jesus Christ to give them to the Devil! Horrid!!

While partaking of the sacramental institution, instead of order, the Hubbub but increased. The Females were leaning their Heads on each other; their hair all dishevelled, and their Handkerchiefs unpinned; and some of them in a swoon! One young Girl was in Hysteric Fits, for an hour or more,

and when led out of the house and a Physician present told them they had best give the young Woman some Motherwort Tea, she replied "I don't want any Motherwort tea, I am filled with the Love of Jesus"!

One circumstance we cannot forbear here to mention, it will serve to show how well bred these gentry are, and in what a polite style they often compliment their Audience! Two very respectable Women of this place, of delicate habits had got very much frightened and proceeded to leave the House when their Elder gave a savage Yell "My God stop those ungodly sinners before they drop into Hell"—Shame where is thy blush.

In the after part of the day, after the Audience had a respite of an hour, they were convened to hear the remainder of this religious Hallobolo. A Sermon was again pronounced! and the noise and bustle begun. Their favorite Champion Ostrander now arose, and stormed like a *Bedlamite!* The Brethren catched the same spirit, and the room trembled and shook as tho there had been an Earthquake! They arose, and such cryings, shriekings, holy ravings, and incoherent bawlings, never struck our ears before! Exhortations, warnings, Prayers, were all blended in one; "My God a little more faith" says one "my Jesus come" another, "Lord am I thy servant" a third "Now, now, now, for a little more power" a fourth, "O my God one grain of faith, we want more faith, we want one grain of faith more" and so on until many people were really frighted and some of the fair sex, who sat trembling all the while had nigh fainted. And many of the judicious part of the audience, pronounced them to be men *insane* more than under the influence of the spirit of God. The eyes of this Ostrander at the time, resembled the fierceness of a Tyger's, rather than a man's.

Lion the well known Canterbury Zealot, and a great stickler in matters of religion, and who has formerly been a Sep-

aratist, now gave an exhortation in the genuine old fashioned new Light strain, that reminded the writer of the lines of Mr. Butler in his Geneva Ballad, who girds them for speaking thro' the nose.

> "*To draw in Proselytes, like Bees,*
> *With pleasing twang, he tunes his prose,*
> *He gives his handkerchief a squeeze,*
> *And draws religion thro' his nose.*"

and while he drew the attention of the Audience, towards an aged sister, who in days past he had been joined with in the same Church, and exclaimed as he did, "Give me your hand sister, look at her, see how she looks, she looks as tho she would look death and hell out of countenance." We were convinced that he had not lost the old ancient spirit of New-lightism, or that he had not gained that much different by consorting with the Methodists.

An evening's discourse in which the same species of distraction, that reigned thro the day predominated, concluded this holy Muster. The "Woods" Preacher is thanked for giving us the history of so notable a case, as the Man he had read of who had preached for eight years, and had never been converted. And who he "supposed a Presbyterian Clergyman." The Presbyterians and the Methodists perhaps had as well settled the point among themselves, as we are not very anxious to know to what particular Sect or Church he belonged. Whether he be a sober Presbyterian or a lank faced Methodist.

A man by the name of Burroughs, and very Zealous, was one of the principal leading Exhorters in this meeting. "Pray Mr. Burroughs, when was it, just after you had been detected in sending away Chestnut tree'd Saddles, or when, that you commenced Methodist Preacher."

One young Convert cried out that "she had got the Keys

of Hell" and when the meeting closed as they were descending the stairs, a Female accosted another of their order somewhat dark in her mind, and says to her "an't you ashamed to fall away from grace." This being a favourite topic with them, it may serve to shew how well they are indoctrinated on this point.

They are not in general fond of the spirit of Prophesy—but one of their sect, a large heavy Woman, who they stile the "Elect Lady" took it upon herself to assume a spirit of Prophesy on the occasion. "To morrow" says she "I believe will be such a day as Norwich never saw before." The old Lady actually lived to see her Prophesy realized.

Many of the Methodists, in this place, and some of their Preachers, on perusal of this Pamphlet, may probably say that the foregoing pages do not contain a true relation of their order. They may well be ashamed of the Picture, tho it be a good likeness of the Original. But Reader; these are facts as they occurred, without any colouring or disguise, and not in the least exaggerated. Most who hear them do not know what wild Enthusiasts they be.

We have heard none that has joined to their Church of late except the Gennessee Goldsmith; and he the only one who has had the audacity to approbate their late proceedings.

It is delightful to behold the visages of those of their profession. Their faces are as long, many of them, as tho a Fifty-six were extended from their Chins.

Their wild extravagances, and different grades of religious Enthusiasm may be traced in their Watch Nights, Classes, Bands and Love feasts: In England their conduct has been such, that the Populace instead of argument have had recourse to Bricks, Bats, and Stones, to shew their resentment of them, as the only alternative.

We have now only to regret that one of their principal supporters here, has been so far led away by them. And

while the beams of civil and religious liberty are diffused abroad, the mass of superstition, and of error with which Christianity has long been shrouded, with all those doctrines degrading to human nature, must of course disappear, and a rational system of religion in its stead alone prevail.

APPENDIX C.

Members of North M. E. Church, January 1, 1867.

Andrews, Delia.
Avery, Lucy M.
Beaumont, Ann.
" Emma.
" Erasmus.
" Sarah.
Beckwith, Adelaide.
" ———
Brewster, Patrick.
Burchard, Ann M.
Calkins, Susan E.
Carpenter, James.
Case, Elizabeth.
" George.
" Mary A.
" Mary J.
" Sarah E.
" William T.
Chapman, Harriet.
" Sylvester.
Douglas, Jane.
" Leland.
Edgerton, Patty.
Fargo, Mary A.
Faster, Margaret.
Fillmore, Annis.
" Rev. C. D.
Frazier, Eliza M.
" Louisa.
" Maria H.
" Thomas M.
Fuller, Chester.
" Mary.
Gifford, Erin.
Hood, Betsey.
" Howell.
" Louisa.
Huntington, Cornelia.
" Mary A.
Hyde, Anna.
" Solomon.
Jennings, Almira.
Kingsley, Lucy.
" Mary P.

Kingsley, Melissa.
" William L.
Lamb, Nancy.
Lathrop, Lucy.
" Sarah M.
Latour, Eliza.
" Robert F.
Logan, Charles.
" Mary.
Maples, Hannah.
Mars, Eunice S.
" Maria.
Paine, Eliza A.
Robinson, Mary A.

Rood, Betsey.
Smith, Maria.
" Prentice P.
Standish, Erastus.
" Sarah.
Tanner, Gilbert.
" Melinda.
" Mercy A.
Vergason, Sarah E.
Warren, Cyrene.
Whear, Eliza D.
" Rev. John.
Wicker, George.
Williams, Samuel.

Partial List of Deceased Members of North M. E. Church, January 1, 1867.

"The righteous shall be in everlasting remembrance."

Armstrong, Aaron.
Calkins, George.
Carew, Sarah.
Caswell, Hannah.
" Sarah.
Clement, Sarah.
Edwards, Jacob.
Fillmore, Amaziah.
" Harriet.
" Elizabeth.
" Jehiel.
" Harriet.
Gates, Gilbert.
Geer, Mary.
" Sarah,
Giddings, John W.
Gillson, David.
" Mrs. David.
Griswold, Mrs. Andrew.
Hyde, James.
" Jarvis.
Hyde, Mrs. Jarvis.
Johnson, Minerva H.
Kingsley, Eliza W.
Lamb, Richard.
" Mrs. Richard.
Manning, Joseph T.
Maples, Betsey.
" Joshua.
" Joshua, Jr.
Marshall, Freelove.
Parkis, Silva.
Pratt, Sarah E.
Rogers, Rhoda.
Ruggles, Nancy.
Thatcher, Rhoda.
" Simon.
Wallace, Eunice.
Weller, Abby.
Williams, Mahala.
" Solomon.
" Mrs. Solomon.

Members of the M. E. Church in Chelsea, June 11, 1812.

Bentley, David N.
" Letitia.
Boon, Wealthy.
" William C.
Burdick, Lucy.
Butler, Nancy.
Callyhan, Betsey.
" William.
Champlin, Betsey.
Clement, Sarah.

Comstock, Mary.
Davison, Abigail.
Ewen, Lydia.
Griffing, Jeremiah.
Good, Sarah.
Halping, Margaret.
Herrick, Susan.
Jeffers, Mary.
Lamb, L.
Maples, Desire.
Pierce, Thankful.
Prince, Lucy.
Taber, Polly.
Trapp, Hannah.
Turner, Ann.
Warren, Mary.
Woodworth, Caleb.
" Margaret.

The Class-paper of 1818, containing the "Names of the members of the M. E. Church in Norwich Landing," furnishes the following list, Mr. JEREMIAH GRIFFING being Leader, and DAVID N. BENTLEY Local Preacher:—

Alsop, John.*
Bentley, Anna.
" Letitia.
Blakeley, Rhoda.
Branch, Elisha.
" Mary.
Brown, Anson.
Butler, Nancy.
Cady, Shubal.
" Wait.
Callyhan, Betsey.
" William.
Champlin, Nancy.
Coates, Joseph.
" Sarah.
Comstock, Mary.
Cox, John.
Daniels, George W.
" Nancy.
Davison, Abigail.
Douglas, Dinah.
Dyer, Nancy.
" Olny M.
Fowler, Betsey.
" John.
Geer, Clarissa.
Green, Ann.
Griffing, Jeremiah.
Harris, Daniel.
" Ephraim.
" Maria.
" Susan.
Hartshorn, Jemima.
Holt, Ann.
" Betsey.
" Maria.
Johnson, Amy.
Latham, Sabra.
Lewis, Betsey.
" Fanny.

* Class Leader in 1819.

Lewis, Fanny R.
Maples, Desire.
McCrary, Lucretia.
Palmer, Flora.
Pierce, Thankful.
Ramo, Manuel.
Sherman, Susan.
Summers, Clark.
Taber, Mary.
Taylor, Mary.
Thurber, Luther.
Tracy, Julia.
Trapp, Hannah.
Turner, Ann.
Winchester, James.
" Mary.

Names of the "Norwich Landing Class," 1827. Mr. JOHN B. PERRY *being Leader.*

Allen, Ira (Local Preacher).
Bailey, Emily.
" Matilda.
Bentley, David N.
" Letitia.
Butler, Nancy.
Cady, Shubal.
" Wait.
Callyhan, Betsey.
" William.
Capron, Clarissa.
" Ursula.
Carpenter, Dorcas.
Corning, Hannah.
Crumb, Eliza.
Cutter, Samuel.
Davison, Abby P.
" Abigail.
" William P.
Douglas, Dinah.
Francis, Isaac. (L. Preacher.)
" Mary.
French, Elizabeth.
Frink, Marshall.
Geer, Mary.
Gifford, Susanna.
Harris, Daniel.
Hartshorn, Jemima.
Jewett, Harriet C.
King, Lucretia.
" Seth.
Kingsley, William.
Perry, Emeline S.
" John B.
Phillips, Esther.
Reynolds, Ann.
" Asaph G.
Setchel, Mary.
Sherman, Abby.
" Eliza.
Shoals, Nancy.
Taylor, Lydia.
" Mary.
Turner, Ann.
Winchester, James.
" Mary.

List of the Members of Norwich Falls No. 1 *Class*, 1827.
ISAAC FRANCIS *being Leader.*

Anderson, Maria.
Armstrong, Phebe.
Arnold, Ann.
" Benjamin.
" Elijah.
" Rebecca.
" Phillis.
Cranston, Hannah.
Davis, Mary A.
Edwards, Eunice H.
" Lois.
Eldredge, Ann.
Fletcher, Sarah.
" William.
Foster, Deborah.
" Laban.
Gardner, Ann.
Godfrey, Benjamin.
" Betsey.
" Mrs.
Helme, Ann.
" Mary.
Ladd, Almira.
" Joanna.
" Nancy.
Lathrop, Eunice.
" Jemima.
" Josiah C.
" Lydia.
" Mary.
Lawton, Ruth.
Leach, Betsey.
Marsh, Abby.
Mix, Abigail.
Parrish, Hiram.
" Malinda.
Perry, John.
" Mary.
" Mary.
Rice, John.
" Maria.
Richards, Mary.
Shephard, Sarah.
Summers, Clark.
Tuttle, Thankful.
Washburn, Israel.
" Sarah.
Whaley, Eliza.
Wilbur, Abby.

Members of the Sachem Street M. E. Church, Jan. 1, 1867.

Adams, Daniel T.
" Lucretia.
Allen, Charles H.
" Frank.
Allen, Martha.
" Sarah.
Annis, Mary A.
" William H.

Appleton, Annie.
" Henry.
Archer, Mary.
Atcherson, Elizabeth.
" Robert.
Babcock, James.
" Joseph.
" Susan T.
Bacon, Elizabeth A.
" Harrison E.
Barrows, Edwin S.
" Mary.
" Mary E.
Beach, Lucy S.
Bliss, Alvin B.
" Austin.
Bowers, John.
" Maria.
Brady, Clarissa.
" John.
" Mary A.
Brown, Elizabeth J.
" Mary.
Burgoyne, Jane.
" Margaret.
Burke, Harriet M.
" Horace E.
Cady, Charlotte A.
" Wait.
Chapell, Caroline E.
Chappell, Hannah.
Cobb, Amos E.
" Anna M.
" Loyd M.
" Phebe.
Comins, Sarah G.
Congdon, Ann.
Cross, Almira.
Davison, William P.
Dennis, Jared G.
Douglass, Anna.
Edwards, Lois.
Farrington, Esther.
" N. Emma.
Fenton, Susan M.
" "
Fletcher, Freeborn O.
" Sarah.
" Susan.
Foster, Deborah.
Gardner, Henry R.
" Sarah N.
Gilson, Edward P.
Goodrich, Leona.
" Mattie.
" Sarah A.
Greenman, Rhoda.
" William.
Greenwood, Mary E.
Griffin, Daniel.
" Louisa D.
Guy, Harriet.
Halliday, John.
" Margaret.
Hamilton, Hannah.
" Louise.
" William H.
Hartley, Alfred H.
" Lydia A.
Heath, Mary.
Hopkins, Amanda L.
" Ann A.
" Charles W.
" Samuel S.

Hopkins, Sarah.
Howard, Edmund.
" Ezra.
" Ruth.
" Phebe.
Hurlburt, Mary E.
" William.
Jackson, Martha E.
Ladd, Abbie.
" Rufus M.
Lamb, George.
" Louisa G.
Lampher, Cornelia.
" Emily.
" Hannah.
" James C.
" Lewis A.
" Sarah.
Lamphere, Jane.
" Jennie.
" Melissa.
" William.
Lewis, Cornelia J.
" Emma.
" Maxson P.
Lossee, Elijah M.
" Emily.
Manning, Asa.
Marsh, Abby.
" Frances.
Martin, Sarah O.
McDavid, Catherine.
Monroe, John.
Mott, Jerusha.
Palmer, Abner.
" Sophia.
Perry, Esther A.
" Hylon N.
Phillips, Agnes.
" Annie.
" Joseph H.
" Lydia A.
" Sarah A.
Pitcher, Anna B.
" Mary E.
Rix, Mary.
" Prentice A.
Robinson, Elizabeth.
Rogers, Harriet F.
" Harriet M.
" James C.
" William.
Stead, Mary E.
Spicer, Francis.
Sterling, Catherine.
" John M.
Subert, Sylvester.
Thompson, Lucy A.
Trask, Emeline E.
Tree, Emma J.
Upham, Adeline R.
" Albert M.
" Augusta.
" Benjamin.
" Nehemiah.
Welch, Hannah,
Whitmore, Harvey.
" Prudence.
Woodmansee, Charlotte.
" William E.
Woodward, Daniel J.
Wyatt, Mary.
Yeomans, Amanda.
" George L.
" Isabel.

Partial List of Deceased Members of Sachem Street M. E. Church, January 1, 1867.

"Though I walk through the valley of the shadow of death, I will fear no evil."

Anderson, Maria.
Bliss, Ann D.
Bowers, Carrie.
Dunham, Nancy.
Fletcher, Joseph.
" William.
Hempstead, Thankful.
Hopkins, Joseph O.
" Lydia P.
Hurlburt, Eliza.
Kimon, Joseph W.
Ladd, Nancy.
Lathrop, Eliza.
Lester, Mary.
Perry, Sarah.
Phillips, Elizabeth M.
Robinson Franklin.
" Warren.
" Warren Mrs.
" Harriet.
" Harriet.
Sabin, Wealthy.
Stedman, Frederick C.
Thompson, Asa.
" Rhoda.
Welch, Henry.
Willett, Prudence.
Witter, Martha.

List of the Original Members of the Main Street M. E. Church, 1836.

Allen, Elbridge G.
" Harriet.
Arnold, Anna.
" Rebecca P.
Avery, Joseph.
" Ruley.
" Sarah.
Babcock, Asenath.
" Nancy.
Benjamin, Hannah.
" Lucy A.
Bennett, Abraham.
Bentley, D. G.
" David N.
" Letitia.
Bill, Frank.
Bushnell, Sabra.
Butler, Nancy.
Callyhan, Betsey.
" William.
Case, Jane.
" Sarah.
Champlin, Rebecca.
Chapell, Harriet.

Chapman, Sarah.
Clark, Andrew.
" Martha.
" Sophronia B.
" Vashti.
Cole, Betsey.
Cook, Elizabeth.
Covell, Thomas S.
" Dorothy.
Crandall, Mary C.
Cranston, Chloe.
" Hannah.
" Richmond.
Crawley, Hannah.
Darling, Martha.
" Zipporah.
Davison, Bathsheba.
" Rosella.
" William P.
Dean, Hannah.
Denison, Abby.
" Jesse B.
" Sarah.
Dorchester, Mary.
Dunbar, Nathan.
Eggleston, Lucy.
Fanning, Joseph.
Fargo, Mary.
Fay, Charles K.
" Nahum.
" Nahum, Jr.
" Phebe.
Fuller, Hannah.
" Jesse.
Gabriel, Mary R. (?)
Geer, Clarissa.
" Edna.
Gile, Sarah.
Gifford, Susan.
Harkness, Frances A.
" George P.
Haywood, Nancy.
Hempstead, Henry.
Hernanden, Horace. (?)
Hibbard, Eunice.
Holdridge, Julia.
Hopkins, Lydia.
" Sarah.
" Joseph O.
Howell, Sarah A.
Hubbard, Isabella.
Hyde, Julia.
Jennings, Christiana M.
" James.
Livesey, Sarah.
Logan, Caroline.
Mallory, Lydia.
Manning, Edward A.
Manwaring, Charles.
Miller, Jemima.
Moore, Abby.
Newbury, Catherine.
Perkins, Elizabeth.
" Hannah.
" John.
Perry, Harriet.
" John B.
Pratt, Prudence.
Prentice, Mary.
Rathbun, Elias.
" Sarah.
Roath, Nancy.
Robinson, Betsey.
" John A.

Robinson, Mary E.
Rogers, Abby A.
Sanders, Mary.
Searl, Caroline.
Setchell, Maria.
" Mary.
Shepard, Almira.
" Henry.
Smith, Mary.
Standish, Frances.
" John G.
Starkweather, Roxana.
Sterry, George C.
" Robert.
" Sarah.
Swan, Sanford B.
Taylor, Jane.
" Lydia.
" Mary.
Tourtelotte, James D.
Tracy, Addison.
Truman, Henrietta.
" Henrietta F.
" John.
" Joseph B.
Vaughan, Ariel.
Warren, A. G.
Wheatley, Eliza.
Wilbur, Mary A.
Willard, Elijah.
Winchester, Mary.
Yeomans, Susan M.

Members of Main Street Church, January 1, 1867.

Adams, Drusilla.
" Henry.
Allen, Catherine T.
" Sarah E.
Baker, Jane.
Barnes, Emeline.
Barrows, Jane R.
" Julia A.
Bassett, Susan.
Bentley, Betsey.
" Rev. David N.
" Rev. George R.
" Sarah F.
Bidwell, Ellen.
" Rev. Ira M.
" Nancy.
Brown, Eliza.
Buddington, Nancy.
Burdick, Mary.
Campbell, John.
Capen, Temperance.
" Philip A.
Carter, Samuel.
Chapman, Elizabeth.
" Emily.
" Enoch C.
" William R.
Church, Eliza A.
" Harriet.
Colburn, ———.
Cox, John Q.
" Mary.
" William H.
Crocker, Sarah.

Crosby, Hiram.
" Nancy.
Crowell, Mary.
" Zadok C.
Culver, Mary E.
Davis, Calista K.
" Samuel A.
Derby, Mary.
Drake, David.
Edwards, Harriet.
Fellows, Elizabeth A.
" Eunice H.
" Joshua E.
Gale, Anna.
Gile, Eliza A.
" Sarah.
Hall, William.
Hazen, Betsey N.
Herrick, Charlotte.
Hill, Susan.
Hiscox, Jane L.
Holmes, John.
" Mary A.
" Robert.
" Thomas.
Jackson, Cynthia.
Jennings, Christiana.
" James.
Johnson, James N.
Kendall, John.
" Joanna.
Kingsley, Adeline E.
" Avalina.
" Augustus W.
" Charles.
Kinne, Eliza.
" Joel S.
Knapp, Christine.
Latham, Caroline.
Lathrop, Abby W.
Lavender, Mary J.
Leffingwell, Ella.
" George.
" Sarah T.
Leonard, Sarah M.
Lippitt, Costello.
" Emma A.
" Lois.
Lucas, Mary.
" "
Luther, ———
Mallory, George.
Marden, John W.
" Linnie J.
Mason, James A.
Maynard, Emeline.
Mitchell, John.
" J. D.
" Myra S.
Newton, Julia.
Palmer, Amand M.
" Robert M.
" Roxana.
" William B.
Park, Rev. Albert F.
Pease, Nancy H.
Peckham, Emeline.
Pendleton, David.
Pollard, William H.
Price, Sarah M.
Roath, Clarissa N.
" Henry A.
Rogers, Mary.
Smith, Emeline.

Standish, Nathan.
" Abby.
Staples, Abby.
Toomey, David.
" Eliza G.
Thatcher, Frances L.
Troland, Archibald.
Walker, Eunice A.
Ward, Frances.
Winship, Phila.
Williams, Eliza.
Wilson, Elizabeth E.
Wood, Sarah C.
Woodworth, Mary.
Yeomans, Harriet M.

Deaths in the Main Street M. E. Church, to Jan. 1, 1867.

"Blessed are the dead which die in the Lord."

Allen, Elbridge G.
" Harriet.
Alverson, John.
Andrews, Zephaniah.
Baker, Sarah.
Barnes, John.
Bentley, Arabella.
" David G.
" Elizabeth H.
" Letitia.
Beach, Mercy B.
Brewster, Lucinda P.
Burnham, Albert.
Butler, Nancy.
Callyhan, William.
Clark, Andrew.
Cleaveland, Anna.
Corning, Amasa.
Crawley, Hannah.
Culver, "
Dorchester, Mary S.
Downer, Elizabeth B.
Ellis, Sarah.
Fay, Nahum.
Fuller, Jesse.
Geer, Clarissa.
Gibson, Prudence.
Gleason, Alfred.
Godfrey, Benjamin.
" Elizabeth.
Griswold, Ann.
Hall, Emeline.
Haywood, Nancy S.
Hill, Edwin.
Hyde, Philip R.
Hyde, Sarah E.
Jackson, Lavina.
Jennings, John.
Kendall, Mary.
Kingsley, Olive.
Lampher, Joshua.
Meech, Mercy B.
Mitchell, Thomas.
McClellan, Hannah.
North, Phillip.
Osborn, Betsey.
Palmer, Robert M.
Parrish, Susan.
Peckam, George.
Perkins, Eliza.
" John.
Roath, Clarissa.
" Clarissa N.
" Jabez.
Rose, Alvina C.
Sears, Caroline.
Setchell, Mary.
Shepard, Eliza A.
Shields, Jane.
Smith, Thomas M.
" Sarah.
Staunton, Ralph B.
" Sophronia.
Taylor, Mary.
Thompson, Susanna.
Troland, Elizabeth.
Truman, Henrietta.
Warren, Mary.
Wells, Frances.
White, Emeline.
Wilbur, Mary A.
Winchester, Mary.
Yale, Lydia.

Members of the Greenville M. E. Church, Feb. 25, 1845.

Aldridge, B. H.
Babcock, Asenath.
" James.
" Nancy.
" Susan.
Balch, Ahimaaz.
" Eliza.
Baldwin, Lucian.
Banning, Losetta.
Barker, Sarah.
" Silas.
Beach, Philotheta.
Benjamin, Ann.
" Prudence.
Bennett, Betsey.
" Frances C.
" Mary S.
Bill, William.
Brady, John G.
" Tryphena.
Brewster, Betsey.
" Park M.
Bushnell, Benjamin.
" Frances.
Button, Sabra.
Clark, Clarissa.
" Henry C.
" Keturah.
Coates, Edward.
Cole, Betsey.
" Frederick.
Cranston, Hannah.
Culver, Jerusha.
" Susan.
Dickinson, Cynthia.
Edwards, Ariel.
" Clarinda.
Gardner, Elizabeth.
" Mary L.
Greenman, Rhoda E.
" William.
Hill, Elisha.
" Mary.
Holmes, Catherine.
Howe, Olive.
Johnson, Hannah.
" Mary E.
Kinne, Elsey.
" Joel S.
" Osborn.
Lamphere, Calvin.
" Emily.
" Hannah.
" Julia.
" Lucinda.
Loramore, Samuel G.
Maynard, Elsey.
" Jesse.
" Lena.
McCandles, Azubah.
McRoby, Maria.
Obernauer, Margaret.
" Martin.
Paine, Cynthia.
Palmer, Eliza.
" James A.
" Levi.
" Mary.

Palmer, Nathan.
" Pardon.
" Phebe.
" Sarah.
Partridge, George H.
Perkins, John R.
Phillips, Joseph H.
" Lydia.
Polly, Keriah.
Prentice, Amy.
" Sanford.
Ramsford, Harriet E.
Roath, Nancy.
Rogers, Charles.
" Mary.
Roswell, Olive.
Sisson, Cynthia.
" Julia A.
Sherman, Ariel.
Sherman, John.
" Lucinda.
Stead, Jane A.
" Owen.
Swift, Samuel W.
Thatcher, Hannah.
Thompson, Asenath.
" Ephraim H.
" Susan.
Trueman, Joseph B.
Walden, Amanda.
Walker, Eunice.
Wilbur, Almira.
" John.
" Louisa.
" Samuel.
Wilkinson, Angeline.
" Hannah C.
Willard, Prudence.

Members of Greenville M. E. Church, January 1, 1867.

Albro, Ettie.
" Frank.
" Susan P.
Anderson, Ann.
" George.
Arnold, Elijah.
" Henry.
Avery, Elizabeth.
Babcock, Nancy.
Bacon, Caroline.
Bailey, Eliza.
Bary, Ann E.
Bradbury, Charles.
" James.
Brewster, Albert.
" Clara.
Clark, Ella J.
Cole, Matilda C.
Cook, Frederick N.
" Isabella L.
Cranston, Hannah.
Cushman, Caroline D.
" Clarissa L.
Dieter, John W.
" Emily J.
Dyer, Phebe A.
Dyson, Joseph.
" D.

Dyson, Robert.
Foster, Fannie S.
Gallup, Fannie.
Greene, Alzada.
Handall, Louisa C.
Harris, William.
" Ellen N.
Hawkins, Betsey B.
Hewlett, James F.
" Jane H.
Holmes, Mary A.
Jennings, Elizabeth.
King, Emily E.
Lamphere, Lucinda B.
Lathrop, David D.
" Mary J.
Lee, Henry P.
" Mary.
Marsh, Martha A.
McLyman, James.
" Betsey A.
Miner, Charles H.
Norris, David A.
" John H.
" Eliza M.
Olmstead, Sarah.
Palmer, William C.
Parkhurst, Eldora.
Perkins, Charles.
" Emma A.
Perry, Clarissa.
" Elisha.
Potter, Emeline.
Rathburn, Amy.
Rawlinson, William.
Richards, Mary.
Sherman, Marietta A.
Smith, Emily.
" Eliza.
Stead, Jane A.
" Owen.
Teft, John K.
Titcomb, Isabella.
Thompson, Susan.
Walker, Eunice.
Welch, Eunice.
Welden, Fannie L.
" Jane G.
Wilbur, John.
" Mary E.
" Asenath.
White, Ellen.
Yerington, Margaret.

Deceased Members of Greenville M. E. Church.

"I go to prepare mansions for you."

Alexander, R.
Arnold, Mary A.
Batty, Frances.
Bennett, Betsey.
Clark, Keturah.
Cole, Betsey.
" Erastus.
" Frederick.
Culver, George.
Gardner, Elizabeth.
Kinne, Osborn.
Manwarring, Mary A.
Maynard, Sena.
" Elsey.
Newcomb, Elizabeth.
Obenauer, Catherine.
" Isabella.
Palmer, Levi.
Prentice, Sanford.
Scholfield, Hannah.
Sherman, John.
Smith, Angeline.
Taylor, Jane G.
Wilbur, Almira.
" Louisa.
" Samuel.
Wilson, Jessie.

Members of the Free Church, January 1, 1867.

Bentley, Clarissa A.
Braman, Henry J.
Brown, David.
" Henry N.
" Maria A.
Burnap, Lyman.
" Sarah A.
Carrier, Sarah.
" Titus.
Chase, Catherine.
" Eliza.
" Stephen.
Comstock, A. S.
" Mary A.
Culver, Roselle R.
" William.
Davis, Emma M.
" Francis.
Day, Mary J.
Draper, Augusta A.
Eldredge, David P.
" Phebe A.
Ellis, Samuel.
Enos, Ellen.
" Joshua J.
Foster, Olive E.
Francis, Angeline.
Ferguson, J. A.

Gardner, Elisha M.
" Ella W.
" Guy E.
" Jennie M.
" Maria.
" Ulysses S.
Gates, Jane M.
Green, George W.
" Rebecca J.
" Sabina.
Hazard, Mary.
Hebard, Elizabeth.
" H.
Hibbard, George.
Holmes, Emelia.
Jacobs, Maria L.
Kenney, Achsah A.
Kimball, Delia.
Kingsley, Augustus W.
Leach, Henry W.
Lippitt, Harriet A.
Loomis, Abigail.
" Jane.
Miller, A. J.
Morey, Caroline A.
Mulkey, John B.
Myers, Malvina.
Owen, Rhoda.
Palmer, Julia A.
" Roswell.
Patrick, Ellen A.
Pierce, Elmore W.
" Mary E.
Price, Elizabeth.
" Sarah R.
Reynolds, Janette.
Richardson, Ann H.
" Russell.
Richie, Lucy P.
Roath, Nancy.
Ross, Nettie.
Smith, Frank.
Spicer, Francina.
" Sarah.
Stanton, Jane G.
Stockwell, Martha S.
Teft, Caroline.
Torbush, Chloe.
Treadway, Martha C.
Troland, James.
" John.
" Louisa M.
Truman, Joseph B.
Vanname, Mary.
Walden, Mary.
" Sarah.
Waterman, Betsey.
Weeks, Cornelia.
" Joseph.
Welch, Hannah.
Wetmore, Almira J.
" George S.
" Mary J.
Wickson, Louisa.
Williams, William.

Deceased Members of the Free Church, January 1, 1867.

"There shall be no more death."

Andrus, Maria.	Lyman, Fannie.
Avery, Hannah.	Norcross, Emma.
Abby, M.	Stanton, Lydia.
Carrier, Alvan C.	Thompson, Mary L.
Hibbard, Eunice S.	Wetmore, Emelia.

Lay and local members of several Fourth Quarterly Conferences, beginning with that of May 28, 1842, held at the Landing. The union of the respective M. E. Churches of Norwich in Quarterly Conference commenced September 8, 1841. The list will contain only those present at session.

1841.—(as Conference year.)
David N. Bentley, Local Elder.
William Callyhan, Leader and Steward.
J. G. Standish, Exhorter.
R. Cranston, Leader.
J. Fuller, "
E. A. Manning, "
F. Coles, "
O. Beckwith, "
A. Manning, "
J. Barnes, Steward.
J. G. Brady, "
A. E. Cobb, "
J. B. Perry, "
J. G. Dennis, "
D. J. Woodward, "

1842.—David N. Bentley, Local Elder and Steward.
William Callyhan, Leader and Steward.
James Jennings, " "

Frederick Coles, Leader.
Oliver Beckwith, "
William Trench, "
Jesse Fuller, Steward.
John Perkins, "
Caleb Pratt, "
James L. Smith, Local Preacher.

1843.—David N. Bentley, Local Elder and Steward.
Albert F. Park, Local Preacher.
John G. Standish, " "
Joseph Kimon, Exhorter and Leader.
James L. Smith, "
J. A. Adams, "
F. Coles, Leader.
Richmond Cranston, "
John Sherman, "
J. B. Truman, "
J. Q. Cox, "
John Perkins, " and Steward.
William Callyhan, " "
Jesse Fuller, "
John Barnes, "

1844.—David N. Bentley.
Jesse Fuller.
R. Cranston.
J. Barnes.
J. Perkins.
J. Q. Cox.
J. B. Truman.
F. Coles.
Samuel Wilbur.
J. B. Perry.
Joshua Maples.
E. A. Manning.
J. Kimon.

A. W. Smith.
J. G. Standish.
O. Beckwith.
D. J. Woodward.
George Case.

1845.—D. N. Bentley, Local Elder.
J. G. Standish, " Preacher.
O. Beckworth, " "
F. S. Hoyt, " "
J. W. Fuller.
J. B. Perry.
A. E. Cobb.
D. J. Woodward.
J. Fuller.
J. Barnes.
R. Cranston.
E. M. Calkins.
N. Standish.
W. Callyhan.
J. Perkins.
Daniel Dorchester, Jr., Exhorter.
J. Kimon, Exhorter.

1846.—Third Quarterly Conference of the year.
D. N. Bentley, Local Preacher.
J. Kimon, " "
Daniel Dorchester, Jr., Exhorter.
L. D. Bentley, "
D. J. Woodward.
J. B. Perry.
A. Ladd.
G. Case.
T. M. Frazier.
E. G. Allen.

This Quarterly Conference was divided at the commencement of 1849, Main St. and Greenville forming one, and Sachem St., North, and Franklin, &c., the other Quarterly Conference. Sachem St. M. E. Church held separate sessions from June 4, 1856, inclusive. Main St. from July 5, 1850, inclusive.

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N. MANCHESTER,
INDIANA